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The Origin and Development of the Bengali Language

volume three

SUNITI KUMAR CHATTERJI

Rupa & Co

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THE ORIGIN AND DEVELOPMENT OF
THE BENGALI LANGUAGE

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THE BENGALI LANGUAGE

PART I

INTRODUCTION, PHONOLOGY

PART II

MORPHOLOGY, BENGALI INDEX

THE ORIGIN AND DEVELOPMENT OF THE BENGALI LANGUAGE

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WITH A FOREWORD BY
SIR GEORGE ABRAHAM GRIERSON
K.C.I.E.

IN THREE PARTS

PART III: SUPPLEMENTARY: ADDITIONS AND CORRECTIONS ETC.
BENGALI INDEX (1971)*

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ADDITIONS AND CORRECTIONS

(Revised to March 1971)

(The numbers refer to pages in the two volumes)

INTRODUCTION

PAGE

1, l. 8: the total number of Bengali speakers, after the Partition of India in 1947, was, according to the Census of India for 1961, 33,888,939 persons in West Bengal and India (male 17,610,614, female 16,278,325). In Pakistan (East Bengal), the Bengali speakers numbered 50,853,721 (or 50,840,235?). A subsequent estimate for the population of East Bengal in Pakistan was 61 millions. The grand total for Bengali in the subcontinent of India would now be (1970) over 95 millions approximately. Bengali is thus one of the most important languages of the world, both numerically and culturally.

1, *footnote*: the question of 'Hindi' (Hindustani, Hindusthani, High Hindi, Urdu, Khari-Boli, Western Hindi, or 'Hirdu', a composite name, from Hindi + Urdu, created for precise scientific purposes by Ashok R. Kelkar, 'Studies in Hindi and Urdu', Deccan College, Poona, 1968), has now become a political one, and highly controversial, after the first few years of Independence. (See 'Report of the Official Language Commission', Publication Department of the Government of India, New Delhi, 1956, with Notes of Dissent by Suniti Kumar Chatterji and P. Subbaroyan; see also 'Report of the Government of India Sanskrit Commission', New Delhi, 1957.)

According to the 1961 Census, 16,806,772 persons declared their mother tongue as 'Bihari' (which includes Bhojpuri, Sadani, Maithili and Magahi), in addition to 7,964,755 persons who gave as their mother

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tongue Bhojpuri, 532,000 persons as Sadani (a form of Bhojpuri), 4,984,811 persons as Maithili and 2,818,592 persons as Magahi. Besides, Rajasthani has been given as their mother tongue by 14,493,018 persons, 'Pahari' by 1,004,391 and Garhwali by 1,309,038. And 557,034 people have registered themselves as speakers of Awadhi, 557,034 of Baghelkhandi, and 2,962,038 persons have declared themselves for Chattisgarhi (actually the numbers for these *Kosali*, or so-called 'Eastern Hindi' speeches will be considerably more). These numbers will have to be deducted from 133,435,360 as the figure given for 'Hindi', and 23,323,518 persons who declared for Urdu should, as speakers of Urdu as a 'Western Hindi' speech, be brought under 'Hindi', taking Hindi in its widest sense. There is a growing movement among many of the speakers of what are usually called 'Hindi dialects' to claim for their speeches the status of independent languages, standing on an equal footing with 'Hindi'. Maithili claiming to be the mother tongue of some 15 to 20 millions of people has already been given recognition as an independent language by the Sahitya Akademi, and efforts are being made for Rajasthani and a few more. All this is reducing to a very large extent the numerical superiority claimed for 'Hindi', and from 44 per cent of the Indian people, declared in many quarters as being Hindi-speakers or Hindi-users, the figure has been suggested as 33 per cent, or even 27 per cent, or as low as 25 per cent. But these figures are no more based on accurate data than the much higher figure of 44 per cent.

Of the *Eleven Great Languages of the World*, which are now current among peoples numbering more than 50 millions, the position of Bengali is the *eighth*. Bengali comes after the following:

(1) *Northern Chinese*, which is spoken by some 300 millions in Northern and North-eastern China, and is the official language of nearly 750 millions of the 'Han' or Chinese-speaking China (people who speak what are properly *not Dialects* of a Single Modern Chinese Speech which does not exist, but are really Independent *Languages* derived ultimately from Old Chinese of 2,000 years ago as its modern transformations), besides other peoples of the multilingual Chinese Communist State, like the Tibetans, the Uighur Turks, the Mongols, the Miao-tzes and others.

(2) *English*, the mother tongue of over 250 millions in the United Kingdom and Eire, in the United States of America, in Canada, in New Zealand, in Australia and in the Union of South Africa, and other areas within the former British Empire; and in addition, over 700 millions within the orbit of the former British Empire, in India, in Burma, in Ceylon, in Malaya, in Nigeria, in Ghana and over a great part of Africa and elsewhere, may be described as being still within the domain of English, retaining English to a very large extent as their great administrative, commercial and technological, educational and scientific and cultural language; and the importance of English, as the greatest World Language, reinforced by the position of the United States of America, is extending very rapidly all over the world at the present day, including even the Soviet Union, China, Korea, Japan, the Philippines and Indonesia.

(3) *Hindustani* (*Hindostani*, *Hindusthani*, *Hindi*, *Urdu*, *Bazar Hindi* or *Hindustani*, etc.). It is now the most widely understood language in India, particularly in Northern India, and is current among some 150 to 160 millions as their language of public life, literature and education, industry and business, and of the army, although it is the *home language* of a much smaller number, not more than 60 millions.

(4) *Spanish*, which would cover some 120 millions of people in Spain and Latin America (a large percentage of whom in America speak at home the various Amerindian languages like Aztec and Zapotec, Maya and Chibcha, Quechua and Aymara, Araucanian and Guarani, etc., but they have to learn Spanish at school and are on the way to becoming Spanish speakers).

(5) *Russian or Great Russian* (*Velikorusskiy*), spoken by over 110 millions. It is now the language of higher education and culture, of science and industry and of administration, like English in India, among the 250 millions of the Soviet Union, speaking, in addition to forms of Russian like *Byelorusskiy* or White Russian and *Malorusskiy* or Little Russian (or Ukrainian), various other languages of the Indo-European, Altaic and Finno-Ugrian and other families, like the Baltic speeches of Latvia and Lithuania, Armenian, Ossetic, Persian dialects, Kharthvelian or Georgian, Azerbaijan Turki, the Uighur or Eastern Turki dialects of Central Asia,

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Mongol dialects like Khalkha, Buriat and Kalmyk, Esthonian, Kerelian Finnish, Ostyak, Vogul, etc., etc.; and Russian is now acquiring a greater and greater position as an international language of literature and science.

(6) *German*, current among over 100 millions in the Federal and Democratic Republics of Germany, in Austria, in Switzerland, and among groups settled in the Soviet Union and in the Central European States, but maintaining its great importance as a language of science and literature and culture.

(7) *Japanese*, now current among some 100 millions and more, a language with its own place in the scientific and industrial as well as cultural world of today.

(8) *Bengali*, spoken by over 95 millions in India and Pakistan, with its importance as a language of culture and literature, boasting, among other great writers, of Rabindranath Tagore who wrote in Bengali.

(9) *Indonesian*, or *Malay*, spoken in Malaysia, and in the islands of S. E. Asia (Indonesia, Borneo) by some 80 millions.

After these nine, we have to mention two other great languages of the world, numerically not so high in rank as the other ones, but these two have played a conspicuous part in the international domain, as languages of high culture and science, and of religion (in the case of Arabic), namely—

(10) *Arabic*, current among more than 65 millions over a vast area including parts of South-western Iran, Arabia, Iraq, Syria, Lebanon, Israel, Egypt, Sudan, the North African States of Tripoli, Tunis, Algeria and Morocco, the Sahara, and parts of Central Africa; and it is studied in all Moslem communities, in Turkey, in the Caucasus regions, in Iran, in Afghanistan, in Pakistan and India, in Central Asia, in China, in Indo-China, in Indonesia, as a sacred language; and finally,

(11) *French*, 55 to 60 millions, in France, Belgium, Switzerland and Canada and in dialectal form (as the Creole speeches) in the former French Colonies in West Africa, in Congo, in Madagascar, in Indo-China, in the West Indies, but still holding its specially important place as an international language of science, letters, culture and commerce.

4: correct 'aboriginal' to 'Ādivāsi'.

- 2, l. 16: Robert Shafer has suggested connecting the Lepcha (Lepca or Rong) speech of Darjeeling and Sikkim with the Naga dialect group of Assam, which are members of the Bodo-Naga section of Tibeto-Burman: see R. Shafer, 'Classification of some Languages of the Himalayas', in the 'Journal of the Bihar Research Society', Patna, Vol. XXXVI, 1950, p. 193.
- 2, footnote: Jean Przyluski accepted the term *Kol* side by side with *Munda*: see 'Les Langues du Monde', under the general editorship of Antoine Meillet and Marcel Cohen, Paris, 1924, p. 399. P. O. Bodding, great authority on Santali, thought that the word *Kol* as a monosyllable was 'too naked'. But there are numerous other examples of words of a single syllable as names of languages and peoples: e.g. *Mon*, *Khmer*, *Han*, *Hun*, *Finn*, *Thai* (=Dai), *Turk*, *Druz*, *Hai*, *Kur*, *Gwa*, etc. This objection can be met by using, in English and other European languages, derived adjectival forms like *Kolian*, and in Sanskrit and other Indian languages forms like *Kolliya* or *Koliya*. See further in connexion with *Kol*, Suniti Kumar Chatterji, 'The Study of Kol' in the 'Calcutta Review', September 1923, pp. 451-73 (subsequently reprinted in the *Vishvabharati Journal* for 1924, under the caption 'Our Elder Brothers, the Kols', and elsewhere).
- 3, l. 8 and l. 13: correct 'aboriginal' to 'Ādivāsi'.
- 4, top, Section under 'Dardic, or Piśāca': the classification of the Dardic speeches as made by Georg Morgenstierne of Oslo is to be followed: (a) Paśai (Pashai); (b) 'Kāfir' Dialects—Kati or Baṣṣāli, Aškund, Waigeli, Prasūn or Vasi-veron; (c) Tirāhi; (d) Kalāṣa; (e) Gawar-Bati; (f) Khovar or Chitrāli; (g) Dialects of Indus Kohistān; (h) Śīpā or Shīpā Dialects—Gilgiti, Chilasi, Astori, Gurezi, Brok-pa; and (i) Kashmiri (Kōširi) with Kīṣṭawari.
- 4, l. 13: read 1915 for 1914, and F. for W.
- 4, In the Table for Iranian Languages, beside 'Persic, Avestic, Scythic, and East Iranian', add another group 'South-Eastern Iranian', and place 'Ormuri or Bargiṣṭa' and a new name 'Parāchi' under that. 'Paṣto (Pashto)' is to be brought under 'East Iranian' as a separate sub-branch of East Iranian beside the Ghalchah speeches; and 'Balochi' has been suggested (by Tedesco) as being West Iranian, coming under 'Persic',

with some Eastern influence. 'Avestic' would then stand isolated, without any living representative.

- 5, *after line 22 add*: It has been suggested that Dialect A of Kuchean was really the spoken language of Tokharistan (= Ferghana area in Central Asia) by the people known as the *Ar-ši* (*Ar-shi*), whom the Greeks called the *Asianoï*. Then this dialect was taken from Ferghana to Kucha, the seat of Dialect B, as a religious and literary speech (see Sieg and Siegling, 'Tocharische Sprachreste'; and also their articles in the 'Sitzungsberichte der Königlichen Preussischen Akademie der Wissenschaften', before 1939).

- 6, *add, after line 2*: Quite a literature is now growing up on the Hittite language and the linguistic, historical and other problems that are now cropping up in this connexion. A convenient handbook on Hittite in English is E. H. Sturtevant's 'Comparative Grammar of the Hittite Language', Revised edition, Vol. I, New Haven, U.S.A., 1951; and mention may be made of Suniti Kumar Chatterji's chapter on the Hittite language as in pp. 267-87 of 'Indo-Aryan and Hindi', Second (Revised) edition, Firma K. L. Mukhopadhyay, Calcutta, 1960, reprinted 1969 (Appendix I on 'Pre-Indo-European', first published in 'Indian Culture', Calcutta, VIII, 4, April-June 1942, pp. 309-322); Bata Krishna Ghosh, 'Ancient Languages of Asia Minor', in the 'Indian Culture', 1945, April-June, pp. 147-160; and Satya Swarup Misra's 'Comparative Grammar of Sanskrit, Greek and Hittite', Calcutta, 1968; and his 'The Laryngeal Controversy' in the 'Katre Felicitation Volume', Deccan College, Poona, 1970, pp. 155-177.

Note on Table facing p. 6:

Above 'Kākaya, Madra, Takka, etc.', put down 'Gāndhārī Prakrit', in line with 'Śaurasēnī, Ardha-māgadhi, Māgadhi and Māhārāṣṭrī'. Similarly, above 'Eḷu', put down 'Sihaḷa or Siṃhala Prakrit'. The name 'Gāndhārī', for the Early MIA and Prakrit of the North-West, has been suggested by Prof. Sukumar Sen and Prof. H. W. Bailey. The 'Sihaḷa or Siṃhala Prakrit' is represented mainly by the language of the Sigiriya Graffiti, from the fifth to the eleventh century A.D. The 'Halbi' Language, spoken in Bastar in Madhya Pradesh, is to be placed under Māgadhi Apabhraṃśa (or Ardha-māgadhi Apabhraṃśa) as a separate sub-branch.

Also the 'Bishnupuriyā' speech is to be placed beside Bengali and Assamese under 'Māgadhi Apabhraṃśa'.

- 7, *Para 8*: Western Panjabi, or Lahnda, or Lahndē-dī-Bōli, or Lahndī. Another name for this speech has been suggested by Sri Jayachandra Vidyalankara, namely *Hindki*, which would appear to be most suitable. Dr. Siddheshwar Varma proposed the name *Sindh-Sāgarī* (see 'The Phonetics of Lahnda' by Dr. Siddheshwar Varma, JRASB, Vol. II, 1936, pp. 47-48). 'Gāndhārī Prakrit' should be considered in this connexion. For Lahndī, see Hardev Bahri, 'Lahndī Phonology', 1962, p. 240, and 'Lahndī Phonetics', 1963, p. 292, Loka-bharati, 15A Gandhi Marg, Allahabad.
- 8, *ll. 20-23*: These voiced stops accompanied by closure of the glottis are as a matter of fact found in certain East Bengali dialects, as regular substitutes for the voiced aspirates (g', dz', ḍ', ḍ', b') for [gfi, jʒfi, dfi, dfi, bfi], as I have found out subsequently. In East Bengali, there is accompanying high tone with glottal closure.
- 8, *after para 10, add*: It would appear, however, that Sindhi in its Apabhraṃśa stage had already a literature prior to A.D. 1000. See Suniti Kumar Chatterji, 'An Early Arabic Version of the Mahābhārata Story', in 'Indian Linguistics', Vol. XI, pts. II-IV, Calcutta 1949-50; and 'An Early Arabic Version of the Mahābhārata Story from Sindh; and Old Sindhi Literature and Culture', in 'Indo-Asian Culture', Indian Institute for Cultural Relations, New Delhi, Vol. VII, No. 1, July 1958, pp. 50-71. Cf. also 'Notes on Early Sindhi Literature', in S. K. Chatterji's 'Languages and Literatures of Modern India', Calcutta, 1963, pp. 341-360.
- 9, *at the end of para 11 on Rajasthani, add*: A little-known language called *Saurāṣṭrī Bhāṣā* is current in the Telugu, Tamil and Malayalam tracts of South India, which is to be considered under Rajasthani. It is spoken by a caste of silk-weavers, called *Paṭa-nūl-kārur* in the Tamil country, numbering some 104,000 persons in Madurai and elsewhere in the Tamil country, of whom 89,000 speak Tamil as their second language. There is a little literature printed in the eighties of the nineteenth century, using the Nagari script. The language is much influenced by Tamil, Telugu and

Marathi, in both vocabulary and grammar. The language is of the Hindi-Gujarati type in morphology, and there is considerable Dravidian influence in syntax. These *Saurāṣṭri* speakers are supposed to be descended from silk-weavers (*Paṭṭa-vāyas*) of the Mandasor Inscription of c. A.D. 437-438, belonging originally to *Lāṭa-viṣaya* or Gujarat, whence in the fourteenth century they migrated to Devagiri or Daulatabad in the Maratha country, and then passed through Vijayanagara to the Tamil country, with their headquarters now in Madurai. See *Paṭnūli*, 'Linguistic Survey of India', Vol. IX, Part 2, pp. 447-448; H. N. Randle, 'An Indo-Aryan Language of South India', in the BSOAS, University of London, Vol. XI, 1943-46, pp. 104-121, 310-327. The speakers of this language in the Tamil Country are making a desperate attempt to preserve it.

- 10, l. 4 from below: after 'Bendall and Conrady', add: Suniti Kumar Chatterji, article in the VSPdP for Bengali Year 1336, Vol. XXXVI, No. 3; '“Nepālē Bhāṣā-nāṭak”-sambandhē Mantavya'; and 'Gopīcandra Nāṭaka', a seventeenth-century Bengali play from Nepal—now edited from the Cambridge MS. with introduction, notes and glossary, in the Roman character, by Tarapada Mukherji, SOAS, London, from the University of Calcutta, 1970.
- 11, l. 17: *Correct dates to A.D. 1089-1173.*
- 12, l. 14, after 'in the Deccan', add: (The oldest work of this type available is the Sufi treatise *Mirāju-l-Āṣiqīn* by Sayyid Muhammad Banda-nawāz Gōsū-darāz, who died in A.D. 1442).
- 12, ll. 12-17: Amir Khusrau was born at Patiyali in 1253, and died in Delhi in 1325 (E. G. Browne, 'Literary History of Persia', London, Vol. II, p. 540). The first authentic poet of Urdu seems to have been Muhammad Quli Qutb Śāh, king of Golconda in the Deccan, who died in A.D. 1611. He used a vernacular Western Hindi speech with Panjabi affinities, not exactly identical with the Hindostani of later times (cf. Braj-ratn Dās, 'Urdū-kā Pratham Kavi' in the 'Nagari Pracarini Patrika', Benares, New Series, Vol. 4, No. 2).
- 12, l. 22: add, after establishment of Hindostani: (cf. 'Urdū: the name and the Language' by T. Grahama Bailey in the JRAS, London, April 1930, pp. 391-400. Bailey definitely declares that Urdu is derived out of 'Old

Panjabi' of Lahore, from 1027 when Mahmud of Ghazna annexed the Panjab. The 'Old Khaṛī-Bōlī' of Delhi then considerably modified it. This is also the view put forward by Prof. Mahmud Shirani of Lahore in his 'Panjāb-mē Urdū', Lucknow, Maktaba-i-Kalian, 1960).

- 13, after l. 19, add a new paragraph: The question of Dakni in the evolution of Urdu and Hindustani is an important one. Dakni literature is now being studied by both scholars of Urdu (notably the late Dr. Saiyad Mohiuddin Qadri 'Zōr', † September 24, 1962, and Prof. Masud Husain Khan of the Aligarh Muslim University) and of Hindi (like Dr. Sriram Sarma, author of 'Dakkhini Hindi-kā Udbhav aur Vikās', Hindi Sahitya Sammelan, Allahabad, 1964, and other works), and a considerable mass of Dakni literature has been made available in print in both Urdu and Nagari scripts. A new light is being thrown through these studies on the origin and development of Hindi-Urdu as different forms of the same Protean North Indian speech.

- 13, ll. 22 ff.: The figures, as for most other Indian languages of the North, are only approximate. The proper name for 'Eastern Hindi', as suggested, should be 'Kosali', with three main dialects, Awadhī (or Baiswādī), Baghēlī (or Baghēlkhaṇḍī) and Chhattisgarhī. The earliest specimens of Awadhī or Kosali are in the *Uktivyakti-prakarana* of Dāmōdara, which was composed during the first half of the thirteenth century. This is a work teaching Sanskrit through a New Indo-Aryan speech, and that speech is 'Old Kosali' (see Grammatical Introduction by Suniti Kumar Chatterji to the edition of the 'Ukti-vyakti-prakarana' by Muni Jinavijayaji in the 'Singhi Jain Series', No. 39, Bombay, 1953).

- 13, add at the end:

Some speakers of Awadhī are looking forward to the rehabilitation of Awadhī as an independent language beside Hindi and Urdu. The Early Awadhī tradition in literature is still living (witness a work like *Dēhrā-Dūn* by the late Sridhar Pathak, and the epic *Kṛṣṇāyana*, of 906 pages, in the style of Tulasidasa's *Rāmacarita-mānasa*, by Dwarkaprasad Misra, Lucknow, 1946). For a comprehensive historical study of Awadhī, see Baburam Saksena's pioneer work, 'the Evolution of Awadhī', Allahabad, 1938, and Uday Narayan Tiwari's book in Hindi, 'Hindī-bhāṣā-kā

Udgam aur Vikāś', Allahabad, Samvat 2012 = 1956, pp. 268 ff. See also Bhalachandra Rao Telang, 'Chattisgarhi, Halbi, Bhatri Bōliyō-kā Bhāṣā-Vaijñānik Adhyayan', Hindi-Granth-Ratnākār Private Ltd., Hirabagh, Bombay-4, 1966, p. 616.

One of the sub-dialects of Kosali is the *Gahorā* form of the Bagheli dialect, now current in East Banda district to the south of the Jamna (Yamunā) river: cf. LSI, VI, p. 150. This is virtually the same as Awadhi. The name *Gahorā* (or *Gahōri*) appears to have been taken to distant East Bengal by Muslim Sufi missionaries and teachers (from Eastern U.P. of the present day), who introduced Sufi literature in Awadhi (like the *Lōr-Candā* romance of Mullā Dā'ūd, c. A.D. 1375 and the *Padumāwat* of Malik Muḥammad Jāyāsī, c. 1545) which was studied by Bengali Muslims in Chittagong and imitated or adapted by them in Bengali from the seventeenth century onwards; and this name of a sub-dialect of Kosali was extended by East Bengal Muslim writers to mean the Eastern Hindi or Kosali speech of Malik Muḥammad Jāyāsī and others, and was called by them *Gohāri* (or *Goāri*) *Bhāṣā*.

Awadhi literature has a long history, from the thirteenth century onwards (the *Ukti-vyakti-prakarana*). Before Malik Muḥammad Jāyāsī and Tulasidasa (second half of the sixteenth century), we have a succession of Sufi writers, beginning with Mullā or Maulānā Dā'ūd, who wrote (c. A.D. 1375) his *Candāyan* or Romance of Lor and Chanda; and between Maulānā Dā'ūd and Malik Muḥammad Jāyāsī we have to mention Kutban (wrote *Mrigāvatī*, c. A.D. 1501), Manjhan (c. 1532: *Mudhu-Mālātī*), and a number of other poets in the seventeenth and eighteenth centuries. This Awadhi Sufi literature influenced Muslim Bengali literature in the seventeenth and eighteenth centuries.

14. *after para 15, add in continuation*: We have also to mention among the thirteenth- and fourteenth-century writings in Marathi the earliest religious compositions of teachers of the Mahānubhāva (or Mānbhāv) sect, like the 'Ācārya-sūtra', the 'Siddhānta-sūtra-pāṭha' (Sayings and Teachings of Cakradhara, c. A.D. 1263-1271, the founder of the Mahānubhāva sect, collected by his disciple Mahindra Bhaṭṭa), the 'Lilā-carita' (or a biography of Cakradhara by Mahindra Bhaṭṭa), and the 'Śisupāla-vadha'

(by Bhāskarācārya, another disciple of Cakradhara, the first truly important literary work in Marathi).

16, *after line 3, under § 18 (Sinhalese), add:*

'Echo-words' in Sinhalese show a Western Indian (Gujarati and Marathi) basis for Sinhalese as an Indo-Aryan language: see *post*, p. 72, footnote, and also p. 176. Wilhelm Geiger ('A Grammar of the Sinhalese Language', RAS Ceylon Branch, Colombo, 1938, pp. VI ff.) is for the affiliation of Sinhalese to a Western Indian Prakrit, and he criticizes the view put forward by Rambukwele Siddhartha and Muhammad Shahidullah regarding the supposed Eastern Indian affinities of Sinhalese. The Eastern origin of Sinhalese has been supported also by P. B. F. Wijeratne (in his 'Phonology of the Sinhalese Inscriptions up to the end of the Tenth Century A.D.', in the BSOAS, London, XI, 1943-46, pp. 580 ff., especially 'Introduction', pp. 587 ff.). But in this connexion, it may be questioned how far the language of the inscriptions from the third century B.C. represents the actual spoken language of the Aryan settlers in Ceylon, and how far it is merely an artificial composite speech for specific epigraphic purposes.

16, *add, at the end of para 19 on the Gipsy Dialects of Europe: 'The Dialect of the Gipsies of Wales' by John Sampson, Oxford University Press, 1926, is a most important work dealing with the Gipsy speech in its Indo-Aryan background. See also Ralph L. Turner, 'The Position of Romani in Indo-Aryan', in the 'Journal of the Gipsy Lore Society', 3rd series, Vol. 5, No. 4, 1926, pp. 145-89. Cf. also C. J. Poppa-Serboianu, 'Les Tsiganes: Histoire, Ethnographie, Linguistique, Grammaire, Dictionnaire', Paris, 1930. Serboianu deals with Rumanian Gipsies, and he computes the total number of Gipsies in the world at five millions: see p. 35, op. cit.*

18, l. 11, *correct 'A.C.' to 'B.C.'*

21, l. 9, *use 'Bhojpuri' for 'Bhojpuriyā'.*

l. 24, *after « -abba- », add as well as the present participle in « -ant- ».*

l. 25, *after the word tense within the brackets add: even of the transitive verbs, which uniformly developed later from a passive construction in MIA.*

- 22, l. 9: *after* Poona, 1918 *within brackets*, *add*, Jules Bloch, 'L' Indo-Aryen du Veda aux Temps Modernes', Paris, 1934; Suniti Kumar Chatterji, 'Indo-Aryan and Hindi', 2nd Edition, Firma K. L. Mukhopadhyay, Calcutta, 1960, reprinted 1969; T. Burrow, 'The Sanskrit Language', London, 1955.
- 24, l. 16: *After* Indo-European home, *add*: The latest and quite a convincing opinion has been expressed by W. Brandenstein, who by a close study of the ancient Indo-European languages has come to the conclusion that the history of the IE speech can be divided into two strata, of which the first stratum was developed or characterized in the dry hilly tracts and plains to the south of the Ural Mountains, in Eurasia, and the second stratum was developed in the moister lands of Eastern Europe, corresponding to the present-day Poland (W. Brandenstein, 'Die Erste Wanderungen der IG Völker', 1936, of which a résumé in English from A. Berriedale Keith appeared in the 'Indian Historical Quarterly' Calcutta, Vol. XIII, 1, March 1937).
- 25, l. 21: *continue*, *within brackets*: See also Walter Porzig 'Klein-Asiatisch-Indische Beziehungen' in the 'Zeitschrift für Indologie und Iranistik', Band V, Heft. 3, 1927, pp. 265 ff. It has been suggested by Porzig that a number of Asianic words were picked up by the Aryans in Asia Minor, among which may be mentioned the Sanskrit word for 'grape' = « drākṣā < drāk-sā », from « *dherg(h), *tereg », whence Lydian « targanon » *sour wine*, Greek « truks », genitive « trugos » *sweet wine*, etc., and « kūpa » *well, cave*. Cf. also S. K. Chatterji, 'Dravidian Origins and the Beginnings of Indian Civilization' in the 'Modern Review', December 1924, and also 'The Foundations of Civilization in India' in the 'Tijdschrift van Koninklijk Bataviaasch Genootschap van Kunst en Wetenschappen', LXVIII, Batavia, 1928.
- 26, *footnote*: P. T. Srinivas Iyengar for P. Srinivas Iyengar.
- 27, l. 16, *add at the end*: see, S. K. Chatterji, the paper on Dravidian Origins, mentioned above; and also S. K. Chatterji, 'Dravidian', Annamalai University, Annamalai Nagar, Tamil-Nad, 1965, pp. 32 ff.
- 27, l. 17: *after* 1916, p. 364, *add*: R. G. Bhandarkar, in the JBBRAS, Vol. 25, 1917, pp. 76-81.

28, footnote, l. 10: in the list of references on the Harappa seals, add at the beginning: A. Cunningham (Archaeological) Reports, Vol. 5 (1875), pp. 105 ff.; J. F. Fleet, JRAS, 1912, pp. 699 ff.

About the recent discoveries in Sindh and at Harappa, see Sir John Marshall's article in the 'Illustrated London News' for September 20, 1924, and further articles by Prof. A. H. Sayce and Messrs. C. J. Gadd and Sidney Smith in the same journal for September 27 and October 4, 1924, respectively. Cf. also S. K. Chatterji, 'Dravidian Origins and the Beginnings of Indian Civilisation' in the 'Modern Review' for December 1924; also the 'Modern Review' for February 1925, and the 'Journal Asiatique' for 1925, p. 371. See also 'Sumerian connexions with Ancient India', by Ernest Mackay, JRAS for 1925, pp. 697-701. Further articles on these 'Indo-Sumerian' antiquities by Sir John Marshall have appeared in the 'Illustrated London News' for February 17 and March 6, 1926, and in the 'Times of India Illustrated Weekly' for March 7, 1926. In 1931 appeared Sir John Marshall's *magnum opus* (in collaboration with others) on 'Mohen-jo-Daro and the Indus Civilisation', 3 Vols., London. This was followed by 'Further Excavations at Mohen-jo-Daro', by E. Mackay and others (Delhi, 1938), and 'Excavations at Harappa' by Madhav Swarup Vats and others (2 Vols., Delhi, 1940). See also Stuart Piggott, 'Prehistoric India to 1000 B.C.', Pelican Books A205, 1950; Bridget and Raymond Allchin, 'The Birth of Indian Civilisation: India and Pakistan before 500 B.C.', Penguin Books A905, 1968; D. H. Gordon, 'The Prehistoric Background of Indian Culture', Bhulabhai Memorial Institute, Bombay, 1958; and Heinz Mode, 'Die Frühe Indien', Gustav Kilpper Verlag, Stuttgart, 1959. By now (1970) quite a literature has grown up on the Indus Valley Civilization and its script, and the ramifications of this civilization in other parts of India, like Lothal in Gujarat and Rupar in North-eastern Panjab.

Attempts are being made internationally to read the ancient Indus Valley script, and this has become quite an important branch of Indology. The latest advance appears to have been made during past few years by a team of Soviet (Russian) scholars using computers in the analysis of the Indus Valley writing, whose methods have been accepted by a team of

Finnish scholars (Asko Parpola and others, working in Copenhagen), and by the Indian scholar Iravathan Mahadeven, whose papers are now before the public (1970). The language is now considered to be Dravidian.

28, footnote, l. 3 from bottom: correct 'Krishna' to 'Kentish'.

29, ll. 11, 12: The statements made here are to be modified. The Austric Kōl or Muṇḍā people supplied one of the main bases in the formation of the Indo-Aryan speaking masses in Northern India, particularly, in the Ganges Valley, and the bed-rock of Indian or Hindu economic and social life in the villages is largely of Kōl origin. Agriculture, both the primitive form of it with the digging stick (*jhoom* cultivation) and with the hoe or spade (as still current in Nepal), and the advanced form with the plough (*lāṅgala*) and oxen, the cultivation of rice and of some of the millets, use of some vegetables like the pumpkin (*alābu*) and the brinjal (*bāṭiṅgana*), and fruits like the banana (*kadali*) and the jack-fruit (*panasa*) and some condiments like the turmeric (*haridrā*), the mustard (*sarṣapa*), the pepper (*pippali*) and the ginger (*śṛṅgavēra*), as well as spinning and weaving of cloth from cotton (*kārpāsa*), besides the raising of the domestic fowl and the pig, the taming of the elephant, and observance of great seasonal festivals, were in all likelihood derived from Kōl or Muṇḍā culture. The horse or pony (*sada*, *sadom*) was also known to them. See in this connexion Sarat Chandra Roy's 'The Mundas and their Country', Calcutta and Ranchi, 1912; J. Hoffmann, 'Encyclopaedia Mundarica', 14 Parts, Patna Government Press, 1914-1919; Suniti Kumar Chatterji, 'The Study of Kōl', 'Calcutta Review', 1923; Sylvain Lévi, Jean Przyluski and Jules Bloch, 'Pre-Aryan et Pre-Dravidian dans l'Inde', English Translation by Prabodh Chandra Raghbi (with additional notes by S. K. Chatterji and P. C. Bagchi), University of Calcutta, 1929; F. B. J. Kuiper, 'Austro-Asiatic Words in Sanskrit', London, 1950; Suniti Kumar Chatterji, 'Indianism and the Indian Synthesis', Kamala Lectures for 1947, University of Calcutta, 1962.

30, ll. 6, 7: This statement also is to be modified, when we think of the great culture of at least some of the Tibeto-Chinese peoples of India like the Newars of Nepal and the Meitheis of Manipur, as well as the Bodo peoples of Assam and Tipperah and the Ahoms of Assam. See in this connexion

Suniti Kumar Chatterji, '*Kirata-jana-kṛti*: the Indo-Mongoloids—their Contribution to the History and Culture of India', the Asiatic Society, Calcutta, 1951; and also S. K. Chatterji's 'Religious and Cultural Integration of India: Atombapu Sarma of Manipur', Paṇḍita-rāja Gaveśhaṇā Kēndra, Imphal, Manipur,

30, before para 29, add a new section: 28a:

Of the various pre-Aryan peoples who lived in India before the Aryans came, we have to take note, in the first instance, of the Dravidians. In all likelihood, it was the Dravidian speakers who had built up the city civilizations of Mohen-jo-Daro and Harappa and other culture centres in Northern and North-Western India. Probably Dravidians were also spread in North India as much as in South India, and a good deal of the religious ideals as well as of the general civilization and way of life of the Dravidians, as that of a highly advanced group of people in India, furnished some of the most important bases to the composite Hindu civilization of India. In addition to the Dravidians, we have also the Austric (Austro-Asiatic) people—the Kōl (or Kōlian, or Muṇḍā) as well as Mon-Khmer branches of which were living in Northern India; and probably the Austries had penetrated also right down to the extreme southern parts of India. The Austries do not appear to have evolved a city culture, like that of the Dravidians. But the bases of the village culture of India established on the cultivation of rice, and on many other matters of vital importance in civilized and corporate life, were evolved among the Austries. The Sino-Tibetan speaking Mongoloids are at present found along the Himalayan regions, and in Assam and North and East Bengal. But at one time they appear to have penetrated down to Central India, and as far south as South Rajasthan (Kirāḍū). They do not appear to have advanced very far in material civilization. But nevertheless, they have furnished important racial as well as linguistic and religious and other elements in the evolution of the Indian people. In addition to these four basic racial groups (or, to be non-committal, 'language-culture' groups) in India, namely Aryan and Dravidian, Austric and Mongoloid (or, to give their Sanskrit names, *Ārya*, *Draṁiḍa* or *Drāviḍa*, *Niṣāda* and *Kirāta*, respectively), it is not unlikely that there was one (or were there more than one?)

ethnic or language-culture group (or groups), the identity as well as affinity of which is now lost. These pre-Aryan tribes appear to have lived mostly in Central India. T. Burrow and Sudhi Bhushan Bhattacharya suggested that some unknown linguistic group (or groups), apart from the four mentioned above, was responsible for an unexplained element of vocabulary in Indian languages, which cannot be properly relegated to either Aryan or Dravidian, or to Austric or Sino-Tibetan: see Sudhi Bhushan Bhattacharya, 'Field-Notes on Nahali', in the Taraporewala Memorial Volume, 'Indian Linguistics', Vol. 17, 1955-56, June 1957, p. 257; T. Burrow, 'The Sanskrit Language', London, 1956, pp. 376, 377; also T. Burrow, 'Sanskrit and the pre-Aryan Tribes and Languages', 'Bulletin of the Ramakrishna Mission Institute of Culture', Calcutta, Vol. IX, No. 2, February 1968, pp. 34-45, esp. pp. 37, 38, 40, 41, 42, 43. But F. B. J. Kuiper in his 'Nahali: a Comparative Study', Amsterdam, 1962, pp. 11, 15, enjoins caution in this respect.

It is exceedingly likely that the various races of people with their diverse languages, Dravidian, Austric and Mongoloid, and possibly also some unknown people or peoples, gradually began to be welded into one single people when they began to live side by side on the plains of North India. This racial fusion evidently was going hand in hand with a linguistic fusion, when the Aryan language gradually came to be adopted by the various non-Aryan groups, as they were in the need of some common speech. Racial fusion by what are known as *Anulōma* and *Pratilōma* marriages began early enough, and the Sanskrit word *varṇa* or 'colour', to mean a separate group or entity in a social conglomerate, would originally appear to have its basis in colour or complexion in the physical types of the basic component groups—the brown or tawny Dravidian, the dark or black Austric, the yellow or golden Mongoloid and the white or fair Aryan (see 'Contributions from different Language and Culture Groups' by Suniti Kumar Chatterji in the 'Cultural Heritage of India', New Edition, Vol. I, pp. 76-90, Ramakrishna Mission Institute of Culture, Calcutta, 1958). A composite people like this in North India found a common language in the speech of the Aryan, as it was brought into India by this latest ethnic intrusion into India. Out of this fusion emerged, as

F. W. Thomas has put it, 'the Indian Man, who came into being at the end of the Vedic age' ('The Expansion of Indianism' by F. W. Thomas, University of Calcutta, 1941). This 'Indian Man' now mainly spoke the Aryan language (and also Dravidian), but this language was rapidly undergoing a change on the soil of India under altered conditions; and the line of this change and its history is the history of IA in its successive periods of OIA, MIA and NIA, including Bengali.

This great fact of racial, cultural and linguistic miscegenation has always to be taken note of as the background, and a full appraisalment of this situation will enable us to find out and appreciate the development of IA through the last 3,000 years. Its history, prior to the advent of the Aryans in India in a pre-Aryan *milieu*, is a different story, although in the Aryan inheritance we have to consider elements received from other races and languages. But all that is a little remote in considering the development of a NIA language like Bengali.

31, l. 7: *read dialects for languages.*

38, footnote: *add:* The study of the Dravidian Languages, Old and New, now being pursued with such conspicuous brilliance by a number of scholars both Indian and European and American, like Alfred Master, L. V. Ramaswami Ayyar, T. Burrow, M. B. Emeneau, Bh. Krishnamurti, Kamil Zvelebil, M. S. Andronov, S. Rudin, Yuri Glasov, T. N. Srikanthayya, V. I. Subramoniam, K. Mahadeva Sastri, Iravathan Mahadevan and others is helping us to reconstruct the pre-history of Dravidian in its various stages like Primitive Dravidian and its branching off into the various forms like North, Central, Eastern and Southern Dravidian.

44, l. 16: *correct Kauṣītaki to Kauṣitaki.*

44, l. 21: *after* p. 387, *add:* cf. also 'the Śatapatha-Brāhmaṇa', III, 2, 3, 15: 'Speech' sounds higher here among the Kuru-Pañcālas' (... atrōttarā hi vāg vadati Kuru-Pañcālātrā ...).

44, l. 2 *from bottom:* *after* Pali « nahāpita », *add* « khulla *kṣulla, < *kṣudla = kṣudra; naṭa < nṛtu; paṭh < *pṛth, prath: ghaṭ, gaṭh < grath », etc.

46, l. 8: The Vrātyas. Mm. Haraprasād Śāstri derives « vrātya » from « vrāta » = *horde*, in a suggestive paper containing some interesting

information about 'the Vrātyas or the Original Inhabitants of Magadha', one of six lectures on 'Magadhan Literature', delivered in the University of Patna, 1923; see also his 'Absorption of the Vrātyas', Dacca University Bulletin, No. 6, 1926, and his Bengali article 'Vrātya' in the 'Prācī', Agrahāyana, 1330 B.Y.

- 47, l. 12-21; « hēlayaḥ (hēlavah) ». This form has been sought to be explained as a Semitic word, the same as the Hebrew « 'eloah » = Arabic « 'ilāh » (K. P. Jayaswal, in the ZDMG, Vol. 68, p. 719: cf. R. G. Bhandarkar in the JBBRAS, Vol. 25, pp. 76 ff.). But this is extremely unlikely. Hebrew (as well as Arabic) was rather removed from the tracts where the Aryans moved much or were settled in, in North Mesopotamia and North-Western Iran, at this early period (2000 B.C.-1300 B.C.); and Hebrew conquest of Palestine took place during the closing centuries of the second millennium B.C. The Semitic word for 'god' which the Aryans would be likely to pick up, if they did pick it up at all, would be the Babylonian and Assyrian « ilu », which makes the connexion with the Indian form remote. Jayaswal also derives the Indian « mlēccha (Pkt. milakkhu) » *foreigner* from a Semitic word « m-l-k », in Hebrew « melex » *king*. But there is no reason not to regard this word as Indo-European, as being from « mlaikṣa » *mixed* (see Uhlenbeck, 'Altindisches Etymologisches Wörterbuch'). Iravathan Mahadevan, in his studies of the Mohen-jo-Daro script and languages, sees in « mlēccha » a Sanskritization of the name which was current among the Dravidian-speaking Mohen-jo-Daro people for themselves or for one of their ruling classes.
- 48, l. 27: *add, after* in their meaning: These new words were either morphological extensions of the old ones, or were borrowings from non-Aryan and other extra Indo-Aryan sources.
- 49, l. 3: *add, after* « prastara » (= *stone*, NIA « patthar, pāthar », originally, *rushes spread out*, as in the Yajur-Veda).
- 51, *after* l. 13, Certain popular or vernacular (MIA) variations of pronunciation and morphology were known and tolerated by Panini: cf. Vidhusekhara Sastri (Bhattacharya), 'Pāṇini-Vyākaraṇa O Saṁskṛte Prākṛta-Prabhāva' in the Bengali Journal 'Pravāsi' for Āśāḍha, 1341, pp. 307 ff. (Pāṇini, VI, 1, 54; VI, 1, 95; VII, 3, 17; VIII, 3, 26, 27, etc.—the pronunciation of

« hm, hn » as « mh, nh », wrong *sandhi*, intrusive « y- » to prevent a hiatus, etc.).

- 54, l. 33: after « -āni », add: the dative plural affix was « -ēhi » (= ēbhyaḥ, *ēbhiḥ) rather than the genitive-dative affix « -ānaṃ » (= ānām) which characterized the Midland, North-Western and Southern speeches as in the Asoka Inscriptions and in Pali (cf. Surendranath Majumdar Sastri, 'The Dative in Pali', in 'Sir Asutosh Mookerjee Silver Jubilee Volumes', III, Calcutta University, 1925).

The following tables of declension will indicate the situation:

	<i>Sanskrit</i> (OIA)	<i>Pali</i> (<i>Śūrasēna</i> , Midland)
Nom.	rasaḥ—rasāḥ, rasāsah	rasō—rasā
Acc.	rasam—rasān	rasaṃ—rasē, rasān
Ins.	rasēna, rasā—rasāḥ, rasēbhiḥ	rasēna—rasēhi
Dative	rasāya—rasēbhyaḥ	as for genitive
Genitive	rasasya—rasānām	rasassa—rasānaṃ
Locative	rasē, *rasasmin—rasēsu	rasē, rasamhi—rasēsu
	<i>Ardha-magadhi</i> (<i>Kōsala</i>)	<i>Magadhi</i> (East, <i>Magadha</i>)
Nom.	lasō—lasā	lasō—lasā, lasāsō
Acc.	lasaṃ—lasāni	lasaṃ—lasāni
Ins.	lasēna—lasēhi	lasā, lasēna—lasēhi
Dative	lasāya—lasēhi	lasāya—lasēhi
Genitive	lasassa—lasānaṃ	lasāsā—lasānaṃ
Locative	lasassi—lasēsu	lasāsā—lasēsu

- 56, l. 3: read 'presents' for 'present'; and in l. 19, read 'dramas' for 'drama'.
- 57, l. 10: The word *Pāli* means 'that which protects', i.e. preserves the texts relating to the Dharma and its interpretation, or texts relating to matters of value. (« dhammatthān pālēti ti pāli; atthān pāti rakkhati ti tasmā pāli; sadatthān pālēti ti pāli »).
- 57, ll. 24 ff. 'Based on a Midland speech . . .'

Mathurā is in the heart of the Midland, and the importance of Mathurā in the organization as well as spread of Buddhism (as well as Jainism) during the centuries round about Christ has been noted. The first images of Buddha, in the native Indian art tradition (apart from

- the Greco-Indian tradition of Gandhāra art), were made in Mathurā. Cf. J. Przyluski, 'Asokāvadāna', 1923, p. 9: 'l' église de Mathura eût parmi les communautés bouddhiques une situation privilégiée et qu'elle eût pour une large part un rayonnement de la foi'; cf. also Nalinaksha Dutta, 'Spread of Buddhism, mainly based on the Nikāyas', Calcutta University, 1925, Book II, Chapter III, pp. 249-66, specially pp. 254 ff.
- 59, l. 17: *read nama for nāma.*
- 59, footnote: Cf. K. P. Jayaswal in the JBORS for 1924, pp. 189 ff. for further Brahmi seals from Magadha with « -śa(= -śśa) » for the genitive affix « -śya » (e.g. Mamaśśa, Citaśśa, Bhadamita Lopagoraśśa, Abhaya-vamaśśa).
- 65, l. 19: *read Mōlādāndī for Mōdālandī.*
- 66, l. 6: *from bottom, read চুড়া for চুড়া.*
- 66, l. 6: *add at the end: Assamese জল « jōl » water, জুলিয়া « juliya » watery.*
- 67, l. 27: *read Bāgādis for Bāgūdis (The « Vāthuris » are different from the « Bāuris »).*
- 68, l. 24: *read Mangalore for Bangalore.*
- 69, l. 13: A propos the names « Siam, Sham, Ahom < Rham », see S. K. Chatterji, 'The Name "Assam-Ahom"' in the JAS, Vol. XXII, Letters No. 2, 1956, pp. 147-53.
- 71, l. 4: *read Gaina for Gaina.*
- 71, after line 21, *add: We have in the 'Dharma-maṅgala' of Ghanarām Chakravarti, Vaṅgavāsi edition, Bengali Year 1308, p. 223: Lakhāi says to Māhudyā or Mahāmada: জাতি রাদ্ আমি রে, করমে রাদ্ তু « jāti rādha āmi rē, karamē rādha tu » — I am Rādha by caste, you are so by your action. Compare also 'Bihar Peasant Life', by Sir George Abraham Grierson, first edition 1885, p. 328, the Bihar proverb: « Kaēth kichu lēlē dēlē, barāmhān khiyaulē; dhān, pān paniyaulē, au Rād jāti latiyaulē » 'a Kayasth (thrives) in some business transaction, a Brahman when he is feasted; paddy and betel-vines, through watering; and a man of the Rād caste (he works only) when he gets kicked'.*
- 72, footnote: l. 2: *read Lāla for Lāla. Also in l. 11, correct Dīpa to Dīpa.*
- 73, footnote: Rāma-candra Kavi-bhārati, fifteenth century (c. 1434), was received in Ceylon by King Parākrama-bāhu and settled down there, and wrote his well-known Sanskrit work of faith in Buddha the 'Bhakti-Śataka'.

- 75-76: King Candra-varman of Puṣkaraṇā. The late K. N. Dikshit, of the Archaeological Survey of India, definitely suggested the identification of Puṣkaraṇā of the Susunia Rock Inscription with a place in Bengal—in the district of Bankura, and not with Pokharan in Rajputana. Also Sri Nikhil Nath Ray, B.L., in the 'Bhārata-varṣa' for Jyaiṣṭha, 1330, p. 832. There is actually in that district a village 'Pokharnā' (*vulgo* 'Pakhannā, Pokhannā') on the Damodar river, some 25 miles east of Susunia Hill (23° N 87° E, Bengal Survey, scale one inch = one mile, Sheet No. 238, Survey Season 1854-64). This is conclusive, and it would show that Rāḍha at least was entirely Aryanized, and had a Hindu Vaishnava king in the fourth century A.C.; and it may be concluded that Aryanization was already some centuries old. See also Suniti Kumar Chatterji, Article in the 'Vaṅga-śrī' for Phālguna, 1339 Bengali Year, pp. 135-36: 'Prācīn Vaṅgēr Puṣkaraṇā-Janapad'.
- 86, footnote, l. 3: It is to be noted that the name of the famous town of « Pratiṣṭhāna » in northern Maharashtra, which was in all likelihood Old Kannada in its local speech 2,000 years ago, became « *Paṭṭhāna » with loss of intervocalic « -t- » as early as the first century B.C., as we can see from the Greek transcription of the name in the 'Periplus of the Erythraean Sea', as « Paithana ».
- 90, l. 19: *add at the end, after January 1923, the following:* C. D. Dalal and P. D. Gune, 'Bhavisayatta-kaha by Dhanapāla', Baroda, 1923, Introduction.
- 94, ll. 18-20: the future in « -t- », from the old present participle, occurs in East Vanga Dialects: see under *Morphology*, pp. 961-63.
- 99: *after l. 5:* Of the Modern Magadhan languages, three have already been studied with great detail from a comparative and historical point: (1) Assamese, by Banikanta Kakati—'Assamese: its Formation and Development', first edition 1941, second edition revised and edited by Golok Chandra Goswami, Gauhati, 1962; (2) Maithili, by Subhadra Jha, 'The Formation of the Maithili Language', London, Luzac & Co., 1958, p.638; and (3) Bhojpuri, by Uday Narayan Tiwari, 'The Origin and Development of the Bhojpuri Language', Asiatic Society, Calcutta, 1960, and his book in Hindi, 'Bhojpuri Bhāṣā aur Sāhitya', Bihar Rashtrabhaṣa Parishad, Patna, 1954 (besides A. F. Rudolf Hoernle's 'Comparative

Grammar of the Gaudian Languages with special reference to Eastern Hindi' i.e. Bhojpuri, London, 1880). Comparative and historical studies in Oriya and Magahi have also started. Mention may be made of the papers on 'A Historical Phonology of Oriya' by Paresah Chandra Majumdar, published in the Indological Journal 'Our Heritage', Government Sanskrit College, Calcutta, Vol. XII, pt. I, 1964 and Vol. XIV, pt. I, 1966, and Kaliprasad Sinha's doctorate thesis on the 'Vishnupriyā' (Bishnupuriyā) Speech for the University of Jadavpur, Calcutta. These books and papers are now indispensable for the study of the Magadhan languages.

- 99, *after line 16*: Some short stories and poems are occasionally published in Bhojpuri, and a few short novels and comic sketches in prose have also appeared, besides some dramas by the late Rahul Sankrityayana. At least one journal advocating the revival of Bhojpuri came into existence about two decades ago, but it has now stopped. A second journal, now in its tenth year, the 'Ājōr', edited by Pandeya Narmadeswar Sahay and published by 'the Bhojpuri Pariwār', Patna 1, is now coming out regularly, in which poems, short stories and general articles, all in Bhojpuri, are published. There is also another literary journal in Bhojpuri, the 'Bhojpuri Kahāniyā', editor Sri Rambali Pāṇḍeya, published by the Bhojpuri Samsad, Jagatganj, Varanasi, now (July 1969) in its fifth year, which is an active champion of Bhojpuri. The Samsad also has a quarterly journal, the 'Purabaiyā'. Some eight social films, all in pure Bhojpuri, like the 'Gaṅgā-Maiyā tohē piyariyā caḍhaibau' and 'Hamār Sansār', have appeared during the present decade, and these draw enthusiastic Bhojpuri-speaking audiences in all the towns of Northern and Eastern India. Then there is the very popular song-drama, the 'Bidesiyā Nāṭak' by a distinguished poet of Bhojpuri, Bhikhārī Thākur, which Bhojpuri speakers all over Bihar and U.P. and in Calcutta and elsewhere gather in large numbers to witness and listen to the songs. This 'Bidesiyā Nāṭak' has been printed.

100, l. 6: *for rahaulāū, read rahalaū.*

- 102, l. 7: Grierson published the Magahi Text of 'the Birth of Lorik' in the BSOS, V (1928-30), pp. 591-99. The late Jainath Pati, *Mukhtar* of Nawadah (Gaya), wrote and published two small social novels in Magahi, 'Sunitā' and 'Phul-Bahādur'. A journal in Magahi called the 'Bihān' (*Dawn*)

- continues to be published from Patna (October 1969). A good collection of Magahi folk poetry is Dr. Viswanath Prasad's 'Magahi Sanskār-Gīt', Bihar Rashtrabhasha Parishad, Patna, 1962 (p. 308), with a short vocabulary, where we have songs and poems on social events like birth, *upanayana*, marriage and death, etc. Dr. Srimati Sumpatti Āryānī's 'Magahi Vyākaraṇa-Kōṣa' gives a fairly comprehensive grammar of Magahi (pp. 1-86) and a vocabulary of Magahi words (pp. 1-66), published by the Hindi Sāhitya Sansār, Delhi and Patna, 1965—the grammar (in Hindi) is in the Grierson tradition, a little more extensive than Grierson's pioneer work on the language. A society for research into Magahi language and literature and Magadhan Culture has been started in January 1967—the 'Magadh Śōdh Samsthān' (Amber, Bihar Sharif, Patna District), and one number of its journal, the 'Śōdh', has so far appeared (June 1969). Volumes on the grammar and the history of literature of Magahi are being got ready for publication, together with anthologies of Magahi verse and prose and a Magahi lexicon. The medium of this research programme appears to be Hindi. Attempts are being made to obtain recognition for Magahi as a literary language from the *Sahitya Akademi* of New Delhi and also from both the Government of Bihar and the Central Government.
- 103, *after l. 8, add*: The 'Varna-ratnākara' has been edited and published from the Asiatic Society of Calcutta in 1940 by Suniti Kumar Chatterji and Babua Misra (Sri-Krishna Misra), with the text in Nagari characters, full grammatical introduction and general introduction in Maithili and a word-index. There are some old dramas composed in Mithila from the fifteenth century onwards, with prose conversations in Sanskrit and songs in Maithili, e.g. the 'Pārijāta-haraṇa' and the 'Rukmiṇī-pariṇaya', both ascribed to Vidyapati (see G. A. Grierson's 'Introduction to the Maithili Language of North Bihar, containing Grammar, Chrestomathy, and Vocabulary', JASB, Calcutta, 1881-82) and similar dramas with songs (as well as prose portions in some cases) in Maithili used to be performed before the Newar kings in Nepal from the seventeenth century (see Nanigopal Banerji, 'Nēpālē Bāṅglā Nāṭak', VSPdP, Calcutta, 1324 B.S.; Dr. Ramdev Jha, 'Jagajjyotir-malla-kṛta Hara-Gourī-Vivāha Nāṭaka,' edited with Maithili Introduction and Notes, Laheria Sarai, Darbhanga, 1970).

- 103, *l.* 12: Brajabuli—This literary dialect came to be known as 'Braja-buli' in Bengal, and as ব্রজবুলী « Brajāwali » in Assam. The origin of Assamese Brajāwali was along same lines as in Bengal—it was on a basis of Maithili modified by Assamese. This artificial language also spread to Orissa, and we have one of the earliest poems in this language composed in Orissa by Rāmānanda Rāy, a contemporary of Chaitanya. See Sukumar Sen's article in the VSPdP., Bengali Year 1337, pp. 143–161, on the nature of Bengali Brajabuli, and see also his big work—'A History of Brajabuli Literature', Calcutta University, 1935.
- 104, *footnote*: the 'Kirtti-latā' has been published in the Bengali character, with introduction and translation in Bengali, by Mahāmahōpādhyāya Haraprasād Śastri, in 1924 (Hṛṣīkēśa Series).
- 104, *l.* 12: The 'Kirtti-latā' was edited in the Nagari characters by Bāburām Saksena from Prayag, Nagari Pracharini Sabha in 1936 V.S. (A.D. 1929), with Notes. A new edition of Haraprasad Sastri's text as revised by Suniti Kumar Chatterji was brought out in the collected Bengali works of Haraprasad Sastri ('Haraprasād-Racanāvali'), Vol. II (pp. 238–68, Bengali Translation, pp. 269–92), as edited by S. K. Chatterji and Anil Kumar Kanjilal, Eastern Trading Co., Books and Publications, Calcutta, 1366 Bengali Year (= 1959).
- 106, *ll.* 21–24: the earliest specimen of connected Oriya (in a contemporary document) seems to be in the bilingual inscription (Oriya and Tamil) discovered in 1916–19 of Nṛsiṃhadeva IV (thirteenth century) from Bhuvanēswar. It was very carelessly edited in the JASB for 1924, pp. 41–45, by Ganapati Sarcar Vidyaratna, who thought it belonged to c. A.D. 1263, but actually, as in Prof. Dinesh Chandra Sircar's edition of it, it was of the time of Vira-Narasimha Deva IV, c. A.D. 1396. Among some of the noteworthy things in this inscription, we may mention the following: (i) the vowel « ɾ » was pronounced as « ri » and not as « ru » as in Modern Oriya: cf. the spelling « Kṛṣṇa » in *l.* 3; and (ii) the word « ācāya = ācārya », which occurs here, also occurred in Old Bengali (see pp. 121–122, Introduction). The writing differentiates between the dental and cerebral « l, ɭ » sounds, and the former, which is marked with a diacritical sign below as in Modern Oriya (see under Phonology, p. 538),

has been wrongly transcribed as double «ll», in the verb past tense. See 'Ārtavallabha Mahānti Memorial Lectures', First Series, 1964: 'The People, Language and Culture of Orissa' by Suniti Kumar Chatterji (published by the Orissa Sahitya Akademi, Bhubaneswar, 1966), for the Old Oriya text of this Inscription of Vira-Narasimha Deva IV, c. A.D. 1396, with Notes and English translation as in Prof. Dinesh Chandra Sircar's paper on it in the *Epigraphia Indica*, XXXII, No. 29, pp. 229-38 (pp. 32 ff.). Other specimens of Old Oriya are discussed in the above work (pp. 30, 31, 34, 35 ff.), including the text of the speech supposed to have been made by the founder of the Jagannātha temple at Puri, as given in the old temple chronicle of Puri, the 'Mādalā Pāñji'. (This speech has been ascribed to Ananga-Bhima-Dēva III, c. A.D. 1211-1238, but internal evidence would suggest that it was made by the first builder of the present Jagannātha temple over the dilapidated foundations of an earlier temple by King Yayāti-kēśari, viz. the great Gaṅga conqueror and emperor Ananta-varman Cōḍa-gaṅga-Dēva, A.D. 1078-1147). Although not in a contemporaneous document, the text of this speech, if it really goes back to Ananta-varman Cōḍa-gaṅga-Dēva, would be our oldest relic of continuous Old Oriya of c. A.D. 1100.

- 109, ll. 13-21: the 'Ṭikā-sarvasva' was written Śaka 1082: Pandit T. Gaṇapati Śāstri published the first part in 1911, and completed the entire work in 1917.
- 109, bottom of page, within square brackets at the end: add: See also Niranjan Prasad Chakravarti: 'Les Mots *Bhāṣā* dans le Commentaire de Sarvānanda sur L'*Amarakośa*', in the 'Journal Asiatique', July-September 1926, pp. 81-100.
- 110, l. 2: read Caryā for Carjā.
- 110, l. 17: The 'Gōrakha-Bōdha'. The text of this important work, as preserved in MSS. from Rajasthan, will be found in Dr. Pītāmbardatt Badthwāl's book 'Gōrakha-Bānī', Hindi Sahitya Sammelan, Prayag, 1999 V.S. Internal evidence of the text would show that there was certainly a Bengali or Early Eastern Magadhan source for the 'Gōrakha-Bōdha'; e.g. lines like the following are certainly Early Bengali (or Early Eastern Magadhan) and no other NIA speech:

« ihā hī āchai, ihā hī alōpa: ihā hī racilai tīni tri-lōka:
 āchai saṅgai rahai juwā: tā kāraṇi ananta sidhā jogeswara huwā (p. 2)
 dṛṣṭi agrē dṛṣṭi lukāibā, surati lukāibā kānam,
 nāsikā agrē pawana lukāibā, taba ruhi gayā pada nirabānam (p. 27)
 āwō dēwī paisō, dwādasa āgula paisō:
 paisata paisata hōi sukha, taba janama marana kā dukha (p. 53)
 āpā bhāñjibā, sata-gura khōjibā jāi, joga-pantha na karibā hēlā:
 phiri phiri manikhā-janama na pāibā, hari lai sidha-purisa-sū mēlā
 (p. 67) »

Most of the ideas and expressions belong to pan-Indian medieval Yoga, but nevertheless there are throughout certain locutions and phrases which are strongly suggestive of Old Bengali than of any other form of NIA. Some grammatical forms are of Old Bengali (or of Old Assamese, or Old Oriya), and so are many of the specific terms and words.

113, after line 7, add: The different editions of the Caryā-padas, after the *editio princeps* of Haraprasad Sastri, and studies on them:

1. Muhammad Shahidullah: 'Les Chants Mystiques de Kanha et de Saraha', Paris, 1928.
2. Prabodh Chandra Bagchi: 'Dōhākōśa': Journal of the Department of Letters, Calcutta University, Vol. XXVIII, 1935.
3. Prabodh Chandra Bagchi: 'Materials for a critical edition of the Old Bengali Caryapadas' (a Comparative study of the Text and the Tibetan translation), Part I, Journal of the Department of Letters, Calcutta University, Vol. XXX, 1938.
4. Muhammad Shahidullah: 'Buddhist Mystic Songs', Dacca University Studies, Vol. IV, No. II, 1940.
5. Manindra Mohan Basu: বর্ষপত্র (in Bengali); Calcutta University, 1943; revised and enlarged second edition, Calcutta, 1964.
6. Sukumar Sen: 'Index Verborum of the Old Bengali Caryā Songs and Fragments', Indian Linguistics, Vol. IX, Calcutta, 1947.
7. Sukumar Sen: 'Old Bengali Texts, or Caryāgīti-Kōṣa', Indian Linguistics, Vol. X, Calcutta, 1948.
8. Prabodh Chandra Bagchi and Santi Bhikshu Sastri: 'Caryā-gīti-Kōṣa', Visva-Bharati University, 1956.

9. Muhammad Shahidullah: 'Caryāpadār Pāṭh-Ālocanā', Sāhitya Patrikā, Dacca, Vol. 7, No. 2, 1370 San.
10. Saiyad Murtaza Ali: 'Caryāpader Bhāṣā', Sāhitya, Dacca, Vol. 7, No. 2, 1370 San.
11. Rahula Sankrityayana: दोहाकोष (with Hindi *chāyā*): Bihar Rāshṭra-bhāṣhā Parishad, Patna, 1957.
12. Rahula Sankrityayana: 'Hindi (Apabhramsa)-ke Prācīna-tama Kavi aur Kavītāḥ' in his 'Purātattwa-Nibandhāvalī', Kitāb-Mahal, Allahabad, 1958, pp. 131-69.
13. Atindra Majumdar: 'Caryapadas: Text, Variants, Modern Bengali Rendering, Interpretation, Glossary, Commentary, Index of Words, Bibliography' (in Bengali), Calcutta, 1961.
14. Tarapada Mukherjee: 'The Old Bengali Language and Texts', Calcutta University, 1963.
15. Sukumar Sen: 'Caryā-gīti-Padāvalī, Caryācarya-ṭīkā-Sameta' (in Bengali): Burdwan Sahitya Sabha, the Eastern Publishers, Calcutta, 1966 (the most comprehensive work on the Caryāpadas).
16. Atindra Majumdar: 'The Charyapadas' (Introduction, Text, English Translation, Notes, etc.): Calcutta, 1967.
- 120, l. 9: Lui has been described (in the introductory verse to the Sanskrit Commentary on Caryā I) as 'Ādi-siddha' or 'the first Siddha' (« Śrī-Luyī-carapādisiddha »).
- 123, footnote: There are other passages in later Bengali literature echoing the above lines (which are proverbial in nature) from the Caryāpadas and the SKK. Thus হরিণ জগত-বৈরী আপনার মাংসে « harīṇa jagata-bairī āpanāra māṁsē » in the 'Caṇḍī-maṅgala Kāvya' by Kavi-Kankana Mukunda-rama Cakravarti (the late Prof. Charu Chandra Banerji of Dacca University drew our attention to this) *the stag has become the world's enemy, because of its own flesh*; বনের হরিণী আমি—কার ধার ধারি। আপনার মাংসে হৈলুঁ জগতের বৈরী « banēra harīṇī āmi—kāra dhāra dhāri; āpanāra māṁsē hailū jagatēra bairī », in the 'Harivaṁśa' by Bhavānanda (p. 234, Dacca University edition, 1932)—*a doe living in the forest am I, I am not in the debt of any one: but because of my own flesh I have become the world's enemy*; বনের হরিণ বলে—আমি কার ধার ধারি। আপনার মাংস দিয়া জগৎ ক'রলাম বৈরী রে

« banērā harīṇa bale—āmi kār dhārā dhāri, āpanārā māms diyā jagat ka'rlām bairī rē » (a Sufi 'Murshidā Gān' quoted by Jasimuddin in his 'Sōjan Badiyār Ghāt', p. 120 (1340 B.E.): *the stag in the forest says—Who am I indebted to? (Yet) through my own flesh I have made the world my foe.* Cf. also the echo of another passage in the Caryā-padas (Caryā 8). নগর-বাহিরি রে ডোম্বি তোহোরি কুড়িয়া। ছোই ছোই আইসি বাহুনা নাড়িয়া ॥ « nagara-bāhiri rē Ḍōmbi tōhōri kuḍiā: chōi chōi jāsi Bāmhaṇā Nāḍiā » 'O Dombi, thy hut is outside of the city, yet thou goest about, touching and touching the shaven-headed Brahman'—as in পুখুর পাড়তে সদা ডোমের কুড়িয়া। বন বন আইসে যার শ্রাঙ্গ-বড়ুয়া ॥ « pukhurā pāḍētē sadā Ḍōmērā kuḍiyā: ghana ghana āise jāy Brāhmaṇa-baḍuā » 'the hutment of the Dom (girl) is away by the side of the tank, and the Brahman lad comes and goes frequently' (quoted by Sukumar Sen in his 'Bāngālā Sāhityer Kathā', 3rd edition, Calcutta University, 1942, p. 82, from বর্ষপূজার ছড়া « Dharma-pūjār chaḍā » Verses for Worship of Dharma in the বরভাঙ্গা « Ghar-Bhāṅgā » House-Breaking sub-section of the গাঁজন « Gājan » Dharma-Festival Section.

- 123, l. 12: *add*: See *post*, p. 904, *footnote*, for a passage in Old Bengali (or Old Magahi?) of the eleventh century, which may be corrected as « bhāla hōu, nātha-Atīśa, bhāta aṇā, bhāta aṇā ». In Lama Tāranātha's first book on India, 'the Mine of Precious Stones', translated into German by Grünwedel ('Edelsteinmine', Petrograd, 1914), English abstract by Bhupendranath Datta (Calcutta, Ramakrishna Vedanta Matha, 19B Raja Rajakrishna Street, 1944), we have this story (p. 26): the Siddha Jālan-dhari, disguised as a Hāḍī or Sweeper and remover of dead animals, came to Cāṭigrāma or Chittagong, the capital of King Gopī-candra, went to the king's fruit garden and uttered the words « nārikēla bhikasavo (= ? bhikkhawō) »? *I beg for a coconut*, and the fruits of the tree came down to him, and after having drunk the coconut water, he said: « nārikēla, upara jāhi » *coconuts, go up*, and the fruits went back to the top of the tree as before.

- 127, *after l. 2*: *add*:

In the Sikh 'Guru-granth', or 'Granth Sāhib' compiled by Guru Arjun in A.D. 1604, there are two hymns in a mixed Apabhramsa and Old Hindi Speech (under Rāg Mārū and Rāg Gūjari), which have been discussed by

me in my Bengali article on Jayadeva published in the 'Bhārata-varsha' for Śrāvaṇa 1350: English translation in the Dr. S. H. Dhruva Commemoration Volume, Part III, pp. 183-96, Gujarāt Vidyā-sabhā, Ahmedabad, 1946.

I have given the texts of these two with a Bengali translation and commentary (the Bengali article has been reprinted in my 'Sāṃskṛitiki', Vol. II, Calcutta, Bengali Year 1372 = 1965, pp. 58-81). The language is not Bengali. (One of these two poems ascribed to Jayadeva in the 'Guru Granth', that under Rāg Gūjarī, was translated into German and commented upon by J. Trumpp in the 'Sitzungsberichte der Königl. bayer. Akademie der Wissenschaften, Philosophisch-philologische Classe', 7, January 1879, in his paper 'Die ältesten Hindu-Gedichte', pp. 1-48).

127, after line 2, add:

65a. The Sanskrit encyclopaedia 'Mānasōllāsa' or 'Abhilaṣitārtha-cintāmaṇi' (of which the first volume has been published in the Gaekwad's Oriental Series, 1925), composed in Śaka 1051 (1129 A.C.) under the auspices of King Someśvara III Bhūlōka-malla of the later Cālukya dynasty of Mahārāṣṭra, who ruled from 1127 to 1138 A.C., seems to contain a few Old Bengali lines. (Sakhāram Gaṇeś Deuskar in the Bengali Journal 'Āryāvartta' for Māgha, 1317, pp. 678-79; R. G. Bhāṇḍārkar, 'Early History of the Deccan', Bombay, 1895, pp. 89-90: Deuskar mentions a Marathi article by V. K. Rājawāde on this work read before the first Mahārāṣṭra Sāhitya Sammēlan which I have not seen. (I am indebted to my friend and colleague the late Professor Kshitish Chandra Chatterji, for bringing Deuskar's article to my notice).

In the section on Poetry and Music ('Gīta-Vinōda') in this work, short poems and verses in Sanskrit, Prakrit, Apabhraṃśa, 'Lāṭī', and in the Dravidian Kannaḍa speech have been given; and besides, a few verses occur, which are undoubtedly in the various NIA speeches—Old Marathi, Old Braj-bhākha and Old Bengali, to judge from at least some of the forms. The work is preserved in various MSS. at Poona, Tanjore, Bikaner and elsewhere. I could consult one of the Poona MSS. (copied Śaṃvat 1930 = 1874) which happened to be in the Indian Museum in Calcutta in 1923, and through the kind offices of my friend, Sri Sris

Chandra Chatterji, Engineer and Architect, lately in the service of the Bikaner State, I also obtained (December 1923) transcripts of the relevant parts from an old MS. of the work (dated Śaka 1593 = 1671 A.C.) in the Fort Library of Bikaner. Both the MSS. are very corrupt, and although there is a close agreement between them (both seemingly being based on the same original), the bad readings make it almost impossible to restore the text of the non-Sanskrit portions from these only. Instead of attempting to give a critical edition of these portions in question, I give below tentative readings of some of the NIA passages based on a comparison of the two MSS., wherever they can be made out with any degree of certainty. We have thus—

« . . chāṃḍu chāṃḍu maī jāivō (= jāibō? jaiba?) Gōvinda-saha khēlaṇa . . . Nārāyaṇu jagaha-kēru (-kēṛḥ) gōsāmvi » (Bikaner, fol. 141a; Poona, fol. 168b) = *Leave (me), leave (me), I shall go to sport with Govinda . . . Narayana the lord of the world.*

Bikaner fol. 141b and 142a and Poona fol. 169a, b give a song praising the ten Avatāras of Viṣṇu, which seems to represent more than one form of NIA. The first verse is in Old Marathi, and runs thus: « jēṇē rasātala-upu matsya-rūpēm vēda āṇiyālē(m) . . . tō samsāra-sāyara-tāraṇu, maha-tē(m) rākhō Nārāyaṇu » *by Whom the Vedas were brought from Rasātala in the form of a fish . . . the Saviour in the ocean of transmigration . . . He, Nārāyaṇa, (may) protect me.* The next verse (on the Tortoise Incarnation) is very corrupt. The third verse is as follows: « jō suvara-rūvēṃ pāyalu paīsi dāṇaū Harīṇa-kachapu mācaviṃ(?), dāḍha Gōvinda dharāṇi uddhariaṃ sō dēu . . . » *Who in the form of a boar entered Pātāla and killed the demon Hirāṇya-kāṇipu, Gōvinda who rescued Earth with his tusk, that God . . .* This verse has Śaurasēṇī affinities, as also the next two verses on Nṛsiṃha and Vāmana Avatāras, but both are hopelessly corrupt.

The sixth shows some distinctive Bengali features: « jē brāhmaṇēra-kulē(m) upajiyā(m), Kātavi(r)ya jēṇē bāhu-pharasē khāṇḍiyā: Paraśa-rāmu dē(v)u sō māhara (mōhara?) maṅgala karaū » *Who was born in the family of a Brahman, by Whom with the touch of his arm Kārttavīrya was cut down, He, the God Paraśurāma, may work my welfare.* The above

reading is substantially that of the Bikaner MS., and the Bengali character of this passage is shown by the pronoun « jē », and « -ē(m), -ēra » affixes for the locative and genitive; and « -iyā » would be the non-1 passive participle adjective (> verb past) which featured in Old Bengali (see pp. 946 ff.).

The verse describing Rāma is missing in both the MSS. That on Kṛṣṇa is apparently in Old Braj-bhākha: « Nanda-gōula jāyaṇ Kānha jō gōvi-jāne(m) pajihe . . . », but it is corrupt. The verse on Buddha runs thus: « Buddha-rūpēm jo dāpava-surā vañcauni vēde-dūsaṇa bōl-laūṇi māyā mōhiyā, tō dēu mājhi pasāu karu » *Who in the form of Buddha, after having cheated Gods and Demons and having said words of scorn for the Vedas, led (them) astray by his Māyā—that God may grant grace to me.* It is distinctly Old Marathi. The last verse on Kalki is in Sanskrit.

The 'Mānasōllāsa' has been edited by Gajanan K. Shrigondekar, (Baroda, Gaekwad's Oriental Series: Vol. I, No. XXVIII, 1925; Vol. II, No. LXXXIV, 1939; and Vol. III, No. 138, 1961). The above verses in NIA speeches will be found in Vol. III, pp. 37, 38 and 39. In the section on 'Gīta-vinōda' in this work (pp. 1-83, Vol. III), there is a mass of interesting information on Music and Singing of all sorts as known in Western India in the twelfth century. Thus, e.g. *Caryā* as a kind of poetry with a spiritual meaning as used by the Yogis has been mentioned (see *op. cit.* pp. 47, 60, 64 and 81, the same statement being repeated more than once: e.g. « ādhyātmikārtha-yuktāni caryā-nāmnī prabandhakē », and « kathāsu śatpadi yōjyā, vivāhē dhavalas tathā : utsavē maṅgalō gēyāś, caryā Yōgi-janais tathā »; and four lines in a Prakrit speech, very corrupt in the MSS., have been given twice as a specimen of a *Caryā* song). The relevant passages in the 'Mānasōllāsa' have been already noted with comments by Dr. Sukumar Sen in his comprehensive 'History of Bengali Literature', in Bengali, Vol. I, First Half, 5th edition, pp. 62-63 (published by the Eastern Publishers, Calcutta, 1970).

127, l. 10. *Correct to:* and Śrī-Kara Nandi's 'Mahābhārata-Aśvamēdha-parvan'.

129, l. 11: It must be said that Professor Sukumar Sen is skeptical about the fifteenth century being the date of 'Śrī-kṛṣṇa-kīrttana'—he is in favour of bringing it down to the sixteenth century, and even later. See his 'History

- of Bengali Literature' in Bengali, Vol. I, part I, 3rd edition, Eastern Publishers, Calcutta 6, 1959, pp. 127-33.
- 131, *ll.* 27 *ff.* *Ḍāk* the *Gōwālā* (cowherd) is also well known in Bihar as a sage and author of proverbial sayings, as Sir George Grierson told me. See also Mm. Haraprasād Śāstrī on *Ḍāk* and *Khanā* in the Bengali journal 'Prāci' (Dacca) for Śrāvaṇa, 1330 Bengali Era (reprinted in the first volume of 'Haraprasād-Racānāvali', pp. 308-14).
- 132, *l.* 24: *Correct to Śrī-kara Nandi.*
- 136, *l.* 30: The 'Crepas Xaxtrer Orthbhed' has been reprinted (with grammatical Introduction by Suniti Kumar Chatterji) in the original Roman script with transcription in Bengali characters by Sajani Kanta Das, Calcutta, 1346 B.S./A.D. 1939. The 'Brāhmaṇ-Rōmān Kātholik Saṁvād', an earlier work in Bengali under Portuguese inspiration, preserved in manuscript at Coimbra, Portugal, has been edited and published by the University of Calcutta by Prof. Surendra Nath Sen in 1937.
- 137, *l.* 13: *read form for from.*
- 143, *ll.* 4, 5: The special treatment of the aspirate «h» and the voiced aspirated stops, nasals and liquids «gh, jh, ḍh, dh, bh; ḍh-ṛh: rh, lh; nh, mh» is something peculiar to East Bengali, and this phenomenon I found out some years after the publication of the ODBL in 1926. The aspirate «h» is changed into glottal stop «ʔ», and the other aspirated sounds have the glottal stop replacing the aspirate «h», with high tone on the syllable. There are a number of accompanying phonetic modifications (see Suniti Kumar Chatterji—'Recursives in New Indo-Aryan' in the *Indian Linguistics*, Vol. I, Pt. I, 1931, pp. 15-44; 'Mahāprāṇa Varna', pp. 199-222 in 'Bāṅgālā Rhāṣā-tattwer Rhūmikā', Calcutta University, 1942 (and subsequent editions); 'Indo-Aryan and Hindi', 2nd edition, Calcutta, 1960, pp. 111-16, also pp. 322-24 (reprinted 1970); 'Glottal Spirants and the Glottal Stop in the Aspirates in New Indo-Aryan', pp. 407-14, in 'In Honour of Daniel Jones', Longmans, London, 1964). A full study of the behaviour of the aspirate and of the aspirated stops will be of paramount importance for Indo-Aryan phonetics and phonology. As already noted by myself and others, there appears to be some connexion between the treatment of the voiced aspirates and the

aspirate in some East Bengali dialects on the one hand and speeches of North-western and Western India like Hindki (Lahnda or West Panjabi), Eastern Panjabi, Dogri, Rajasthani and Gujarati, as well as Sindhi, on the other.

- 144, *after l. 11 add*: Maimansingh and Barisal dialects also change « p » to « p̄, or φ » (or « p̄, or φ » †).
- 144, l. 19: In the Barisal district, we have also চলিয়া « caliyā » *having gone* > « tsolyā < tsolyā », পড়িয়া « paṛiyā » *having fallen* > « p̄rgyā ».
- 147, l. 10: In these dialects, we have also the Early Bengali affix for the future, first person, « -ibō », changed to « -imu, -mu » and the original present particle affix « -it- » is also used as a future base, in negative statements.
- 148, l. 30: *read* « bhāṣā » *for* « bhasā ».
- 156, l. 13: *read* vālā *for* vāla; l. 15, *correct to* between.
- 157, l. 13: *read* « nīb » *for* « nīb »; l. 14, *read* tāmra *for* tamra.
- 159, ll. 14, 15: Pischel gives ('Grammatik der Prakrit-sprachen', § 304) « uṭṭa, iṭṭa » as MIA forms. The deaspiration in these words thus goes back to MIA times, and the W. Hindi « ūṭ, ṭ » are obviously based on MIA « *uṭṭa, *iṭṭa » showing spontaneous nasalization (discussed at pp. 368 ff.).
- 166, l. 6: *after* mī *read* myā.
- 167, l. 19: But it is to be noted that some of the commonest words differ in Marathi from most of the other NIA languages: e.g. « ḍol » *eye* (found in Oriya), « pāhṇē » *to see*, « aikṇē » *to hear*, « tup » *ghee*, « wāran » *pulses*, « bhākrā » *bread*, « muḷgā, muḷī » *boy, girl*, « ghōṭṇē » *to take*, « bāykō » *a woman*, etc.
- 170, l. 5 *from bottom of page*: *after* Dravidian sounds, and *add*: these (barring the last, which is found in Dravidian—in Tamil only, to be precise).
- 176, l. 7: *read* « ghōṛā-ṭōṛā » *for* « ghōṛā-ṭōṛā ».
- 176, l. 11: *read* « kudure-gidure » *for* « kudire-gidire ».
- 176, 'Echo Words', or 'Jingles':
 l. 14, *correct* « dat-bat » to « dat-pat ». *Add, in this line*: Other Sinhalese examples are « karatta-baratta » *carts, etc.*, « peṭṭi-boṭṭi » *boxes, etc.*, « harak-barak » *cows, etc.*, « kuḍa-buḍa » *umbrellas, etc.*, « sereppu-bereppu » *shoes, etc.*, « paḍikkam-ba° » *spittoons, etc.*, « patra-ba° » *newspapers, etc.*, « kṣṭi-bṣṭi » *knives, etc.*, « watura-ba° » *water, etc.*

- 176, l. 16: Some Bengali dialects (East Bengali—Dacca, Sylhet and Tipperah districts) take also «-u-» besides «-ṭ-»—this is possibly due to dialectal miscegenation (with North Indian Awadhi, Hindustani and other speeches).

'Echo Words' are found in languages outside India: e.g. Japanese, where it is called *Nigori*, i.e. voicing of the initial consonant of the word, e.g. «tokoro» *place*, «tokoro-dokoro» *places, etc., all sorts of places*; «shina» *object*, «shina-jina» *objects of all kinds*; «kuni, kuni-guni» *various countries*; «kusuri, kusuri-gusuri» *medicines of all kinds*; in Turkish dialects, where the consonant substituted for the initial consonant of the original word is «-m-». It is also found in Modern Persian, either as a substratum from the pre-Aryan speeches of Iran, or through Turanian, i.e. Turki influence: e.g. «lūtl-pūtl» *vagabond, etc.*, «kafš-pafš» *shoes, etc.*, «xirt-pirt» *small articles*; «duzd-puzd» *thieves, etc.*, «šutar-mutar» *camels, etc.*, «qatir-matir» *mules, etc.*; «cilau-milau» *rice-dish, etc.*, «gūšt-mūšt» *meat, etc.*, «farš-marš» *covering or cloth, etc.* There is at times introduction of this habit into French by Turkish speakers: e.g. *c'était une grande affaire: il y avait beaucoup de monde là, des princes-minces, des ducs-mucs, des barons-marons et des autres personnalités.*

We have also these Echo Words in Verbal Forms and Particles: e.g. Bengali দেখবে-ঢ়েখবে «dekhbe-ṭekhbe» *you will see and watch, will look after*; বলা-ঢ়লা চ'লেবে না «balā-ṭalā ca'lebe nā» *it won't do to speak out*; কাঁদলে-ঢ়াঁদলে «kāḍle-ṭāḍle» *wept and worried*; «nā-ṭā śunbō nā» *I won't hear any denial—lit. no or naught, etc.* See S. K. Chatterji—Higher Bengali Grammar in Bengali ('Saralā Bhāṣā-Prakāśā Bāṅgālā Vyākaraṇa') under 'Reduplicated Words and Echo Words', Revised Edition, 1971, pp. 223–32.

- 177, ll. 21 ff.: This idiomatic use of a verbal conjunctive meaning *having said* is a common idiom in Tibeto-Burman as well—in Kuki-Chin, for instance—and it is also found in Burmese (see LSI, III, Part III, p. 5); and it is common in Bodo also, which was the original language of a large section of present-day Bengali-speakers in North and East Bengal (J. D. Anderson in the JRAS, 1913, pp. 867 ff.).

- 178, *add to the list of references, at the end of para 83*: Suniti Kumar Chatterji, 'Two New Indo-Aryan Etymologies (cāul, √pur)' in the 'Zeitschrift für Indologie', Leipzig, 1932; 'Non-Aryan Elements in Indo-Aryan' in the 'Journal of the Greater India Society', Calcutta, Vol. III, 1936, pp. 43 ff.; 'Some Etymological Notes', in the 'New Indian Antiquary' publication—'A Volume of Indian and Iranian Studies presented to Sir E. Denison Ross', 1939, pp. 68-74; J. Burrow, 'Non-Aryan Influence on Sanskrit': Chapter VIII of 'The Sanskrit Language', London, 1956, with word lists; A. N. Upadhye, 'Kanarese Words in Desi Lexicons', Annals BhRI, Poona 1931, Vol. XII, iii, pp. 274-84 (39 words); Thirumala Ramachandra, 'Some Telugu Words in the Gāthāsaptasatī', 28th International Congress of Orientalists, New Delhi, 1964, pp. 1-20.
- 179 *ff., Appendix C*: Additional Names of Places and Persons from Old Bengal Inscriptions.
- 179, *after Section 84, add*: Susunia Rock Inscriptions of Chandra-varman (c. A.D. 340-60); « Puṣkaraṇā = Pokharnā », village in Bankura District, cf. Suniti Kumar Chatterji, article in the 'Vaṅga-śrī' (Bengali Monthly), Phālguna, 1339 Bengali Year, pp. 135-36: 'Prācīna Vaṅgēr Puṣkaraṇā-janapada'.
- 179, *l. 7: from bottom: add, within square brackets*: In NB also we have the word ডুঙ্গরী « ḍuṅḍarī » meaning *hillock*, as in ফুল-ডুঙ্গরী « phulā-ḍuṅḍarī » *Flower-Hill* near Ghatsila in the Dhalbhum area, beside টিকর, টিকুরি « ṭikarā, ṭikuri » which also means *high land* and is found in place-names, like শাঁখ-টিকর « śākhā-ṭikarā » *Conchshell-hillock* (this has been through mistake transformed into শক্তিগড় « Śakti-gaṛḥā », and সরাই-টিকর Sarāi-Ṭikarā » *Hillock of the Inn*, which are places near Burdwan Town, as well as গঙ্গাটিকুরি « Gaṅgā-Ṭikuri » and বালটিকরী « Bālā-Ṭikarī » which are other place-names in Bengal).
- 179, *last line but one*: Correct date to 543-44 A.C.
- 180, *after l. 2, add*:
 (2A) Kalāṅkuri-Sultānpur Copper Plate Inscription of Gupta Year 120 = A.D. 439 (Rajshahi District): Dinesh Chandra Sircar, 'Select Inscriptions', Vol. I, 2nd edition, 1965, pp. 352 ff.:

« Śṛṅgavēra-vīthi » = modern *Sinṅrā* (?); « Pūrṇa-kausikā; Hasti-śīrṣa; Vibhītakī; Gulma-gandhikā; Dhānya-pāṭalikā; Saṁgōhālī; Vāṭānadī (= modern *Bara-nai*); Tāpasa-pottaka; Dayitā-pottaka; Citra-vātaṅgaraṣ ».

(2B) Bāigrām Copper-plate Inscription, Gupta Year 128 (= A.D. 448): Bogra (Bagurā) District. Dinesh Chandra Sircar, 'Select Inscriptions', pp. 355 ff.

« Pañca-nagari (= modern *Pānc-biṇi*, name Muhammadanized for a possible change of MIA *pañca-naarī to *pañca-nārī *Five Women*); Kulavṛddhi, Vāyi-grāma (= modern *Bāi-grām*), Śrī-gōhālī, Trivṛtā ».

(2C) Pāhārpur Copper-plate Inscription, Gupta Year 159 (= A.D. 479), Rajshahi District: Dinesh Chandra Sircar, 'Select Inscriptions', pp. 359 ff.

« Dakṣiṇāmśaka-vīthi; Nāgiraṭṭa-maṇḍala, Palāśāṭṭa, Vaṭagōhālī-Jambudēva; Prṣṭhima-pottaka; Goṣāṭa-puñjaka; Nitra-gōhālī; Pañca-stūpa (= modern *Pāc-thupī*, elsewhere).

(2D) Faridpur Copper-plate of the time of Gopa-Candra (c. middle of the sixth century A.D.): Faridpur District, Dinesh Chandra Sircar, 'Select Inscriptions', pp. 370 ff.

« Vāraka (< vāruka)-maṇḍala; Navyāvakaśikā; Dhruvilāṣṭi agra-hāra; Karaṅga; Śīla-kunḍa-grāma ».

(2E) Guṇāi-ghar grant of the time of Vainya-Gupta: Gupta Year 188 = 507 A.C. (Comilla, Tippera District): Dinesh Chandra Bhattacharyya, 'Indian Historical Quarterly', Vol. 6, No. 1, March 1930, pp. 45-60; also 'Pravāsi', Bhādra 1338, pp. 673 ff.; Dinesh Chandra Sircar, 'Select Inscriptions', pp. 340 ff.

The words « Khāṭa, Jōlaka, Nauyōga, Hajjikā » and « Vilāla » occur in this inscription for certain natural features: « Khāṭa » = modern NB খাঁড়ী « khāṭī »; « Jōlaka » = NB জোল « jōlā » and জুলি « juli » channel; « Hajjikā », cf. NB হাজা « hājā » as in হাজা নদী « hājā-nadī » = *dried up river*; and probably « Vilāla » is connected with the word বিল « bilā » meaning a *marsh* or a *marshy lake*; and « Nau-yōga » would appear to mean a *gathering place for boats*. The following place-names occur in this inscription according to the later readings given in the

'Pravāsi' article: « Naḍadāḍaka Grāma; Kantō-dāḍaka Grāma; Guṇēka-grahāra Grāma » also « Guṇika-grahāra (cf. NB Guṇāigharā village); Gaṇḍēvara-Vilāla Puṣkariṇī; Surinasira Purṇṇēka-Kṣētra; Dēsi-bhōga Puṣkariṇī; Kampiyakāḍitya-Bandhu-Kṣētrāṇām Sīmā; Pakka-Villāla-Kṣētra; Nakhardda-cārika-Kṣētra; Jōlari-Kṣētra; Nāgi-jōḍāka-Kṣētra; Buddhāka-Kṣētra; Kālāka-Kṣētra; Khaṇḍa-Viduggurika-Kṣētra; Maṇi-bhadra-Kṣētra; Yajña-rāta-Kṣētra; Pradamara-Nauyōga-Khāṭa; Cūḍā-maṇi-Nagaraśrī-Nauyōga-Śākya-Bhikṣvācāryya-Jitasēna-Vaihārika-Kṣētra; Pradyumnōēvara-Dēvakula-Kṣētra; Cāṭa-Gāṅga; Ḍaṇḍa-Puṣkiṇī = Puṣkariṇī ». There is a mention of « Karaṇa-Kāyastha », i.e. Kayastha clerk; and the expression is noteworthy — « Khaṇḍa-phuṭṭa-pratisaṃskāra-karaṇāya », i.e. to make repairs of breakage and leakage.

(2F) Mallasārul Copper-plate Grant of Gōpa or Gōpacandra and Vijaya-Sēna, in Burdwan district, c. A.D. 550, VSPdP 44, No. 1, pp. 17-21—Nani Gopal Majumdar; also 'Calcutta Review', March 1938—Sukumar Sen; and 'Select Inscriptions', Vol. I, 2nd edition, University of Calcutta, 1965, pp. 372 ff., by Dinesh Chandra Sircar.

« Vardhamāna Bhukti: village Bakkattāka (= NB বাকতা Bākātā); Nirvṛta-Vāṭaka; Ardha-kāraka (= NB আদরা Āḍarā); Kapistha-Vāṭaka (NB কৈতর Kaitar); Vaṭa-ballāka; Koddavīra; Gōdhā-Grāma (= Gōha-gāṃva, NB গোঁ গোঁ Gōgā; also Sōha-Grāma); Śālmali-Vāṭaka (= modern Bengali শিমুল-ডাঙ্গা Śimulā-dāṅgā); Madhu-Vāṭaka (= NB মহড়া, মহড়া, মওড়া Mahuḍā, Maḥarā, Maorā); Khaṇḍa-Jōṭikā (from Khaṇḍa-Jōṭikōya); Vindhya-Pura (from Vindhya-Purēya); Vetra-Getta; Amrāgarttikā ».

(2G) Two copper-plates of Śaśāṅka (c. A.D. 600-625), Regnal Year 19: Dinesh Chandra Sircar in the 'Pravāsi', Śrāvana 1350, pp. 291-300: cf. also 'Mādhavi' for Āṣāḍha 1345, pp. 3-6, by Manishinath Roy.

« Tavīra » = District Office.

« Kētaka-Padra; Kumbhāra-Padraka » villages (the second = NB কুমারপাড়া « Kumārā-pārā »).

(2H) Mahipāla-Dēva's Nārāyaṇapura Grant, at the base of a Gaṇḍēsa image, near Chandpur in Comilla district:

« Bilikandhaka » village, in Samatāṭa district (= village বিন-কেন্দুয়া, « Bil-kēnduā » near Bāghāurā, Dist. Tipperah).

180, after l. 14, add:

In connexion with the above is to be taken (iv) the Ghugrāhāṭi Copper-plate of Samācāra-dēva (cf. Ep. Ind., 1925, Vol. XVIII, pp. 134, 74 ff., edited by Nalini-Kanta Bhaṭṭasāli, M.A.), which mentions «Navyāva-kāsikā», as well as «Vāraka-maṇḍala», and «Vyāghra-cōraka» and «Gōpēndra-cōraka» village, and «Vidyādhara-jōṭikā»; and among personal names it gives «Pavitrūka, Dāmuka, Vatsa-kunḍa, Śuci-pālita, Vihita-ghōṣa, Śūra-datta, Priya-datta, Janārdhana-kunḍa».

Para 87: This Copper-plate Inscription has been edited and published by Dr. L. D. Barnett in the Ep. Ind. ('Vappaghōshavāṭa Grant of Jayanāga', Vol. XVIII, pp. 60 ff.).

182, l. 24: «koppam»: Compare also Tamil «kuppam» village.

183, After l. 16, add:

(11A) Copper-plate Grant of Gopāla-deva II (c. 940–970 A.C.), discovered in Maldah district: Kshitish Chandra Varman, 'Bhārata-varṣa' for Caitra 1343, XXIV, II, 4, pp. 638–43: village «Ānanda-pura» (an *Agrahāra*), within «Kuddāla-khāta Viṣaya» or district in Puṇḍra-vardhana Bhukti; «Vaṭa-parbhata-samarasita (= °parvata-samāśrita) Śrīmaj-jayaskandhāvāra» the king's camp established on Baniyan-tree Hill; «Kāśyapa-gōtrīya-Yājñika-Śrīdhara-Śarmā» from «Siha-grāma» Lion village; village «Mukata-vāstu»; Engraver «Vimala-dāsa, the son of Madya-dāsa».

183, after l. 29, add:

(14A) Dhulla Copper-plate of Śrī-candra: «Dūrvvā-pattra» village in «Vallī-muṇḍa-Maṇḍala (in Khaḍḍira-vallī-Viṣaya)»; «Loṇia-jōḍa-prastara» = *salty water-channel rock*; «Tivara-villī» village = *the Beel or marshy lake of the Tivara people*; «Parkaḍi-muṇḍa» village = *the head of the Parkaḍi or Pākūṭ tree*; «Yola-Maṇḍala (Yōla = Jōla)»: *water-channel district*; «Ikuaḍa-Viṣaya»; «Mūla-patra» village.

(14B) Edilpur Grant of Śrī-Candra: Village «Lōliya (in Kumāra-talaka Maṇḍala)» in «Sataṭa-padmaṅvatī-Viṣaya» the district of *Padmaṅvatī along with the river-bank*.

186, l. 31: Correct Five to Seven.

187, l. 10: The Govindapur Grant has since been edited by Prof. A. C. Vidya-bhushana in the 'Bhārata-varṣa' for Phālguna, 1332.

187, after last line in this page, add:

(vi) Bhāwāl Grant (Nalini-Kānta Bhaṭṭasāli 'The Lost Bhowal Copper-plate of Lakshmaṇa-Sēna Dēva of Bengal', IHQ, Vol. 3, 1927, No. I, pp. 89-96);

(vii) Saktipur-Kāndi Grant (Ramesh Basu, VSPdP, Vol. 37, pt. IV, pp. 216 ff.) «Kaṅka-grāma Bhukti» area attached to «Kumbhinagara in Kumāra-pura Caturaka (or Circle); Bāṭaha-kōṇa (= 12-corner); Valliḥṭa Nijha; Rāghava-haṭṭa; Mōcā Nadi (= Plantain-flower River? cf. N.B. «mōcā» মৌচা); Acchama-Gōpatha; Māli-kunḍa (= Gardener's Spring?); Bhagaḍi-Khaṇḍa-Ksētra (in Vāsa-sthali); Madhugiri-Manḍala»: villages «Tāmara-vaḍā» and «Vijahara-pura»; «Parajāna-Gōpatha» Cattle-track of the Tenants?; and the Water-channels, «Lāṅgala-jōli, Sca-prabaddha-jōli(?)», Cākaliyā-jōli».

188, after l. 5, add:

(27A) Sahitya Parishad (Calcutta) Copper-plate of Viśvarūpa-sēna, found in Central Dacca, from Susang Raj family: «Tyastana-dēvi(?), Rāma-siddhi-pāṭaka», village in Navya region within the Vaṅga district of Puṇḍra-vardhana-Bhukti; «Vinayatilaka» village; «Ājikula-pāṭaka» in «Nava-saṃgraha-Caturaka» in «Madhu-kṣīraka-avṛtti(?)»; village «Dōula-hasti» in «Lauhaṇḍa Caturaka» within «Vikramapura»; «Ghaghara-katti-pāṭaka» in «Vikramapura Caturaka»; «Pātīla-Divikā» (= Earthen-pot Island?, N.B. পটীল «pātīla» = thin earthen-ware pot for cooking); and «Dibikā = Dvīpikā»; «Vaṅgāla-vaḍā; Jayajahaḍa».

188, l. 11: add after Viśva-rūpa-sēna:

«Madana-pāḍā» in Kōṭālipārā parganā, district Faridpur.

188, after l. 20, add at the end:

(29A) Ādābādi Copper-plate of Daśaratha-dēva: N. G. Majumdar in 'Inscriptions of Bengal', Vol. III, 1929, pp. 181-82; also Nalini-Kanta Bhaṭṭasāli in the 'Bhārata-varṣa', Pauṣa, 1332 B.S., pp. 78-81: end of the thirteenth century.

The following গাঁও «gāñi» or village-names of Brahman donees occur in this inscription: «diṇḍi; pāli; sēv, sēū; māsaṭaka (māsacaḍaka);

mūla; sāhaṇḍāyī; puti; mahāntiyāḍā; karañja-grāmi. Besides, the following localities are also mentioned: «antarvāṭī» (= modern «Ādābāḍī»); «bāndikhāṇḍā» (= modern «bainkhāḍā»); navasamkhaha; viṣayipāḍā; nayanāva; mūladāva; vaḍāilā; bhāṅganiyā; gaṇāgrāma; māntahaṭā.

188, at the end, add:

110A. For a similar occurrence of non-Aryan elements in place-names in inscriptions from early Orissa, see 'Artavallabha Mahanti Memorial Lectures (First Series, 1964): The People, Language and Culture of Orissa' by Suniti Kumar Chatterji, Orissa Sahitya Akademi, Bhubaneswar, 1966, pp. 21-22.

195, after l. 6 add: (आ)गुवारा «(ā)gawārā» *horseman, trooper*, गुरारि «sawāri» *rider (on horse, in carriage)*: the word occurs in the Bharhut and Sanchi inscriptions as «asavāri», from Old Persian «asa-bāri» *horseman* (= New Persian «suwar»); गौड़ा «gōṛā» *supporter, loyal supporter, orthodox follower, unreasoning partisan* = गुंडा «guṇḍā» *a hired rough, a ruffian, a hooligan*: Modern Persian «gund» *crowd, collected people*, Pahlavi «gund» *army*, Arabicized to جند «jund» = Sanskrit «vṛnda» *row, group, company*.

195, after l. 18, add: कोण «koṇa» *corner*, from MIA and Skt. = Greek «gōnos»; केंद्रा, केंद्रा «kēḍārā < kēḍa-rā» *centre*, used in Astrology, e.g. केंद्राय शनि «kēḍārāy śani» = *Saturn in the centre*, from «kendra» *centre*, *ibh.* «kēḍa, kēḍa-+ṭa > -ḍa > -ṭa+.-ā» affixes: Greek «kentron» = *centre*.

196, ll. 10, 20, 22: More Gujarati and Marathi words—তকলী «takālī» *spindle*, Gujarati, for pure Bengali টাকুয়া, টাউকা, টেকো «ṭākuā, ṭāukyā, ṭākō» from Sanskrit «takru-»; Marathi चौथ «cauth» *one-fourth of the revenue of a state*; पिंढारी «piṇḍārī» from «penḍhārī» *a freebooter, an armed robber*.

196, last line but one: read «śuruṭṭu» for «suḷuṭṭu».

197, l. 1: after Tibetan «blama», add চৌকন «ṭāṅgan» *a hill pony*, Bhotia pony = Tibetan «rta-ṅāṅ».

197, l. 5: add: Some recent loans from South Indian languages, mainly Tamil: the names of certain South Indian dishes—ইড়লী «idli»

steamed cake of mixed rice and pulse paste, ধোসা «dhōsā» powdered rice and pulse fried pancake, উপমা «upmā» a salted pudding of semolina or cream of wheat, or rice, fried in ghee or oil, সাবর «sāmbār» lentils with tamarind and vegetables like 'drum sticks', রসম্ «rasam» soup of dāl with chillies and tamarind, 'Mulligatawny Soup'.

198, 199: The word «dhītā» (as the source of «jhī») has also been derived from the Indo-European «* $\sqrt{\text{dhē}}$ suck (= OIA «dhā»), which we find in the Latin «fi-lius».

202, l. 30, after last quarter of the sixteenth century, add: The earliest inscriptions of the Turki conquerors of Bihar and Bengal were in Arabic, the sacred language of Islam, and not in Persian: e.g. the inscriptions in Bengal of Ulugh-i-'Azam Zafar Khān Bahrām Itagīn, who conquered Sātgaon (Saptagrāma), c. 1298, and settled down there; and his mosque at Gangārāmpur (Gaur), and at Tribeni near Sātgaon have Arabic inscriptions.

203, l. 22: read fath for fath.

204, footnote: About the number of Persian words in the 'Śrīkṛṣṇa-kīrtana': Professor Sukumar Sen, on closer investigation, thinks the number is much higher—17, in fact (in a personal communication). This has to be looked into, but the number certainly would come up to at least 10.

206, after line 25, add:

Some slight influence of Persian syntax is noticeable on Bengali, particularly in the use of the pronominal particle কি «ki» to introduce a dependent clause (this is found in Hindustani also): e.g. Common Colloquial Standard Bengali সে ব'লে কি . . . «se ba'lē ki (bollē ki)» *he said that. . .* = Persian «ān guft kih. . .» (Pure Bengali or Early Bengali would be সে বলিল যে . . . «sē balila jē. . .»); and an expression like বোলে দেখি «balō dēkhi» *do tell me*, literally 'tell me, I see': cf. Persian «ba-gō, bih-binam» *say, I may see = do tell me*; মন যা চায় তাই করে «manā jā cāy tāi karō» *he does what pleases his mind*: cf. Persian «harkih har-cih bi-kunad, dil bi-xvāh ast». Certain idioms were taken over from or reinforced by Persian: e.g. মাথা বাঁচানো «māthā bācānō» *to save one's head = to evade* = «sar dar kardan»; কপালে লেখা আছে «kapālē lēkhā āchē» *it is written on the forehead = it is destined*, cf. Persian «dar pišānī-e-man ham-cū nūštah šudah ast ki. . .»; the old-fashioned

expression ও খেয়েছি «*gu khēyēchi*» *I have eaten dirt* = *I have told a lie* = «*gūh xūrdah būdam*»; etc.

213, last line in footnote 1, read «*khājānci*» for «*khajānci*».

215, l. 6: Correct 10 to 30.

l. 18: The common Bengali slang expression মেটে ফিরিঙ্গি «*mēṭō phiringi*» a half-caste, a Eurasian, a mixed European, a coloured or dark-skinned Eurasian, suggests the word মাটি > মেটে «*māṭi* = *māṭiyā*, *mēṭē*» from the soil; but it is probably the French word «*métis*» a mixed breed, a Mestizo, and this French word may also have given another word for a Eurasian; টেস, ট্যাগ «*ṭēs*, *ṭyās*».

215, l. 22: read ইন্ক্রপ for ইন্ক্রপ.

223: add, at the end: See Suniti Kumar Chatterji, 'Polyglottism in Indo-Aryan', forming Appendix II to 'Indo-Aryan and Hindi', Second edition, Calcutta, 1960, pp. 288-303, reprinted 1969.

226, l. 25: add: The anusvāra, which was originally a nasal continuation of the preceding vowel sound pronounced pure and without any nasal accompaniment, became quite early in the MIA stage transformed into a pure nasal,—a ঙ (ṅ), a ন্ (n), a ম্ (m) or a nasalized ঞ্ (ñ), and one or the other of these pronunciations has now been generalized in the different NIA languages. Thus it is now a full ঙ «ṅ» in Bengali, ঞ «ñ» or «ū» in Oriya, ন «n» in Bihar and North India, ঞ্ «ñ» also in Gujarat and Maharashtra, and a pure ম «m» in the Dravidian-speaking South, in pronouncing Sanskrit words. In Old Bengal inscriptions, the use of ঙ «ṅ» generally for the anusvāra is indicative of this guttural nasal transformation becoming established in proto-Bengali; but we have the use of ন «n» also, in an inscription like the Guṇāighar Inscription of Vainya-gupta, e.g. «*trayō-vinśati, trinśa*» for «*-vimsati, trinśa*» (c. A.D. 507).

232, l. 7: read *rasūla and mōhāmōti*; l. 20, read *pūsē for pusē*.

233: immediately before § 126, add: Bengali MSS. in the Persian character are but rarely found in other parts of the country. One such MS., however, came to light some years ago—a Bengali version of the 'Qissah-i-Amir Hamzah'—from Jessore district. It was exhibited by Maulavi

'Abdul-Wali in the ASB (November 1925). In its transcription, unlike the Chittagong MSS., it employs regularly ८ and ९ for ८ and ९ .

235, *heading, read: SILET*; *footnote, l. 4, read in for is.*

235, *Footnote, last four lines:*

These lines were written in 1926. I have since completely changed my opinion (by 1956) on the adoption of the Nagari script for all our Indian languages. Experience has shown, after India's Independence was achieved in 1947, while working as a Member of the 21-man 'Official Language Commission' set up by the Free Government of India in 1955 (with a view to find out ways and means to establish Hindi as the 'National' or 'Official' Language of India in place of English), and as Chairman of the 7-man Government of India Sanskrit Commission in 1956, that the question of this 'National Language' (Rāṣṭra-bhāṣā) and a national script for the whole of India may soon become a political issue, with a parochial undercurrent for the special benefit of certain groups, which was all the more anti-national and dangerous as it combined self-interest with patriotism; and moreover it was based on sentiment and not on a scientific and a national approach taking sympathetic note of all the various problems and difficulties affecting the entire country as a Union of Diverse Languages and Cultures and not as a Monolingual Nation. I now strongly support immediate *bilitteralism*, with the various 'provincial' scripts and the Roman side by side, ultimately aiming at a slow and gradual change over to the Roman. The use of the Nagari is fraught with very great difficulties, for a language like Bengali or Tamil, and it is apprehended it will seek to perpetuate the undesirable domination of Hindi over all Indian languages which is emphatically against National Integration in India, taking note of the realities of the situation.

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240, *footnote, l. 8, add after Transitional MIA Periods: Mention is to be made of a new discovery of a fragmentary Asoka inscription from Kandahar in 1963 in two languages—in Asoka's court language—the Magadhan Prakrit, transcribed in Aramaic or Syrian characters as current in Eastern Iran in the third century B.C., given in bits (with a few words at a time),*

followed by an Aramaic translation after each bit in the Indian language. These fragments of Asokan Prakrit in Aramaic script throws some light on the pronunciation of the former. See in this connexion the 'Journal Asiatique', Vol. 254, Year 1966, Fascicules 3-4: 'Une Inscription indo-araméenne d'Asoka provenant de Kandahar (Afghanistan)', by Emile Benveniste and André Dupont-Sommer, pp. 437-65, and 'La Séquence SHYTY' by Colette Caillat, pp. 467-70.

- 244, l. 25: OIA [fiaāsa. fiaāsa], in Bengali [fiəŋʃo], Hindi [fiāns], Marathi [fiŋʋs], in the Dravidian languages [fiamsa]. (See Suniti Kumar Chatterji: 'The Pronunciation of Sanskrit', K. B. Pathak Commemoration Volume, Bhandarkar Oriental Research Institute, Poona, 1934, pp. 330-49; and also in the Turner Volume of the 'Indian Linguistics', Vol. XXI; and 'Phonetic Transcriptions, etc., in the Study of Indian Languages', 'Indian Linguistics', XXII, Taraporewala Volume, Bombay, 1957.

245, l. 22, read *tzāndanon* for *tsāndanon*.

247, l. 18: « pācila » < « *pañcila, < *paccila = *prācira* ».

- 251, l. 19: Thus in the 'Ṛk-prātiśākhya', VI, 5, we have the term « abhinidhāna » = « saṃdhāraṇa » *holding on*, for this phenomenon: see also W. D. Whitney, 'Atharva-Vēda-Prātiśākhya', pp. 38, 39. The terms « sanna-tara » *very weak, feeble, very depressed, etc.*, and « piḍita » *pressed, suppressed, obscured, badly pronounced* were used in the 'Prātiśākhya' for this kind of 'unexploded stop pronunciation' in late OIA.

254, 255: loss of « -tr- > -tt- »: W. Geiger cites also ('Festschrift E. Kuhn', p. 186), Sinhalese « hū » (sūtra), « mū » (mūtra), « rā » (rātri).

255: after l. 16 of § 135, add:

In the above cases of supposed simplification of double consonants to a single one (or of shortening of a 'long' consonant) in Early MIA, it seems quite certain that the matter was not phonetic but graphic. Thus in Asokan Brahmi, OIA « varṣa », which could have been pronounced in the third century B.C. (in other areas excepting the North-West) only as « vassa (or vaśsa) », was written as « vāsa » or « vāsa », both indicating the pronunciation « vassa ». This hesitancy in early Brahmi orthography was the result of an imperfect system of writing. Thus we have « kāsati » beside « kāsati », both standing for a pronunciation

« *kasaati = OIA *karṣyati < kariṣyati ». The current orthography of Brahmi did not have double consonants, and the double consonant (or 'long' consonant) pronunciation was ambiguously indicated either by a short vowel + a single consonant, or by a long vowel + a single consonant. Further instances would be— « dharma > dhamma », written « dhamma », also « dhā-ma » and « dhā-ma »; « rajjuka-, lajjuka- », written « rā-jū-kā » beside « lā-ju-ke = lajjuke »; « cikitsā > cikicchā », written « ci-ki-chā »; « rātri > ratti », written « rā-ti »; « dīrgha > diggha », written « dī-gha, dī-gha = NIA digha-la, dighī », etc.; « brāhmaṇa » > « bamhana, babbhana », written « bā-bha-ṇa, bā-bha-ṇa », NIA (Bihar) « bābhan »; « āgatyā > āgacca » *having come*, written « ā-gā-ca ». Elsewhere, in other early Brahmi writing, spellings like these occur: « vā-ṭa » for « vaṭṭa = vartman », « gā-bha, gā-bha = gabbha < garbha », « sī-dha = siddha », « mī-ta = mitta < mitra », « ā-gi, ā-gi = aggi < agni- », « jā-bu for jambu », « dā-ta for datta », « sā-ta-mī » for « sattamī < saptamī », « va-chi » for « vacchī < vāṭī », « bha-yā » for « bhayyā < bhāryā », « ā-na » for « anna < anyā », « na-da » for « nanda », « Ga-ga » for « Gagga < Garga, Gārgya », « rā-ta » for « ratta < rakta », etc. Such spellings are found all over Aryan India,—Western, Northern, Eastern,—during the early centuries of Brahmi writing. As in a few of the examples quoted above, the group, short vowel+nasal+stop, is also at times written as a vowel (short or long)+stop, omitting the nasal.

Although one consonant was the rule in writing, in pronunciation the consonant was invariably doubled, as it is clear from the later development of NIA from MIA. But it is likely that in later Prakrit, after a more systematized orthography became established for both Sanskrit and the Prakrits (e.g. in Gupta Brahmi of c. A.D. 400, and in the Siddhamātrkā of the time of Harṣa-varḍhana, c. A.D. 630), some old-fashioned unphonetic spellings seem to have found a place in Sanskrit and Prakrit orthography, like « dīgha, rāti, mūta, sūta » for « diggha, ratti, mutta, suttā », etc., which have become in NIA regularly « dīgha-, rāt-, mūt-, sūt- », etc. But in a few cases, the wrong spellings brought in a new 'spelling pronunciation', with the result that « dīgha » gave a false form « dīha » in later Prakrit, and possibly Sinhalese « rā, mū, hū »

- originated from these 'spelling pronunciations'. See also 'A Note on the Orthography of the Early Brāhmī Inscriptions in the matter of Indication of the Double Consonants' by Suniti Kumar Chatterji, appended at the end of Professor U. N. Ghoshal's article 'Asokan Studies', in his 'The Beginnings of Indian Historiography, and other Essays', Calcutta, 1944, pp. 82-84, first published in the *IHQ*, Dec., 1930.
- 256, l. 21: « ratta (< ratna) » actually occurs in MIA (in the Pali 'Sutta-nipāta, Sabhiya-sutta': « ratta-ñña » = « ratna-ñña », explained in the Commentary of Buddha-ghosa as « ratana-ñña »).
- 259, bottom of page: Interesting side-light regarding the pronunciation of Old Bengali (and medieval Sanskrit in Eastern India) will be found in Hackin's 'Formulaire Sanscrit-tibétain', giving a Sanskrit text as pronounced and written in the Tibetan Script. Giuseppe Tucci in his review of the present work (ODBL) in the 'Modern Review', Calcutta, for January 1927, pp. 45-46, has observed in a footnote as follows: 'For the pronunciation of ancient Bengali many an important hint can be had from a Sanskrit text transliterated into Tibetan which has been published by Hackin, *Formulaire Sanscrit-tibétain*.'
- 260, l. 25: read « -vā » for « -ā ».
- 263, l. 18: read *ṣi(ṣ)a:la* for *ṣi(ṣ)a:la*.
- 264, l. 14: read *kofi* for *kphi*; l. 17: read *cfupori* for *cfupari*.
- 265, l. 5, from bottom: read *mnnd*, with *ṇ* = « n » instead of *ṇ* = « n ».
- 269, l. 3, from bottom, add: The glottal stop occurs with the voiced stops and palatal or dental affricates [g', ʃʒ' (dʒ'), d', d', b'] in most East Bengali dialects as the regular substitutes for the corresponding aspirates [gfi, ʃʒfi, dhi, dhi, bfi] of Standard Bengali.
- 270, after line 8, add: The treatment of « h = fi » and the voiced aspirated stops in many of the East Bengali dialects is a noteworthy feature of the Modern Bengali Phonetics and Phonology. This was omitted in 1926 in the ODBL, as the matter was not studied or known at that time. See *ante*, Notes on ll. 4, 5, page 143.
- 272, l. 18: Correct 2.02 to 0.02.
- 277, l. 26: add at the end within the brackets: Cf. also Banarsidas Jain, 'Stress Accent in Indo-Aryan', BSOS, London, IV, 2, pp. 315-23.

278, ll. 7, 8: The OIA source of the word «derkho» (which has been also wrongly printed in some published books as ডেঙ্কো «dēlkō») is «dīpa-vṛkṣa-»; it is also called in Bengali দীপ-গাছ «dīpa-gāchā» also meaning *lamp-tree*.

286, add at the end of the page:

I have since found out that the Payār, or Lāchādi (or Lesāri, in Assamese) as a verse-metre ignoring length of vowels as a measure and having only 8 short syllables in the first part of the line and 6 short syllables or 4 short+1 long syllable in the second part, occurs also in Bhojpuri and in Maithili (information and specimens through the kindness of Professor Uday Narayan Tiwari for Bhojpuri in 1942, and of Pandit Devananda Jha Vedaratna for Maithili in 1943).

In Bhojpuri, this metre is called 'Maharā', or 'Maharāī'. It is quite different in cadence from the usual forms of 'mātrā-vṛtta' or moric metres of both Bhojpuri and Maithili.

Bhojpuri: «sumiru su/miru mana //sirajana-hāra//
jinha kaila/ sura nara //saraga patāra// »
*Think, O my mind, think of the Creator—
He who made gods and men, and heaven and the abysmal
regions.*

«eka dina/ mana mōrā//caṛhala pahāra//
gāī-ke ga/harī dekhi//bahuta pasāra//
aganita/gāī bhāī// gani na sirāī//
duhu disa/gō-dhana//rahe chiti chāī// »
*One day my mind ascended a hill :
I saw a gathering of cattle, widely extended.
Countless cows, brothers, one cannot count them :
Cows, our wealth, on both sides, were there covering the earth.
—(from a Bhojpuri poem by Dharaṇī-dāsa)*

Maithili: «kalita ku/śala baka/// Kōīlakha gōla//
kaṭahara/ caṛhi ōka//kurasā lōla// »
*A wily and clever heron went to Koilakh (a village),
Mounting on a jack-fruit tree, he took a Kurasā fish.*

287, *ll.* 11, 12: It should be noted that the «Payār» has also 16 *morae*, including the pauses, although the number of syllables is 14.

288, *footnote, add*: Cf. Ramesh Chandra Basu, 'Payār-chandēr Utpatti', in the VSPdP for Bengali year 1311 (= 1904), pp. 148-60.

289: Versification in Bengali, Stressed Metre.

A number of Bengali scholars have been working on the nature and history of Bengali metrics for some decades, and although there has not been a complete agreement both as regards history and technical analysis of Bengali verse styles, as well as the technical terms, and as regards matters of detail, the basic points have now become clear. The following bibliography of important papers and books in Bengali on the subject since 1926 will give the various points of view:

1. Rabindranath Tagore: 'Chanda': First edition, July 1936; Enlarged edition, Visva-Bharati, November 1962, p. 571.
2. Tarapada Bhattacharyya: 'Chandō-vijñāna': Calcutta, B.G. Printers and Publishers Ltd., September 1948, p. 282.
3. Mohitlal Majumdar: 'Bāṅglā Kabitār Chanda,' Vanga-bharati Library, Calcutta, 2nd edition, 1955.
4. Amulyadhan Mukhopadhyay: 'Bāṅglā Chandēr Mūla-Sūtra', Calcutta University, 5th edition, 1957.
5. Sudhibhushan Bhattacharyya: 'Bāṅglā Chanda,' Calcutta, M. C. Sarkar & Sons (Private) Ltd., 1962, p. 274.
6. Prabodh Chandra Sen: 'Chanda-parikramā', Calcutta, 'Jijñāsā', May 1965, p. 140.
7. Dilip Kumar Ray: 'Chāndasikī': Calcutta University, 1968, pp. 290+16.
8. Ananda Mohan Basu: 'Bāṅglā Padābalir Chanda', Bolpur, Dist. Birbhum, July 1968, p. 518.

—(Fuller bibliographies in Nos. 6 and 8)

292, *l.* 23: *after* the stress *add*: and to a fixed number of syllables.

292, *l.* 31: The lines quoted below (and in the next page) are not in pure stressed metre (*svara-ṛtta chandaḥ*), as erroneously suggested in the text—but they are in the native Bengali type of moric metre (*mātrā-ṛtta*).

- 293, l. 6: read *bāc̣jia* for *bāc̣jia*.
 294, l. 12: read *ca(ṣ)e* for *ca(ṣ)e*.
 298, l. 6: read 'jaṣṣo for 'jaṣṣo.
 301, § 149, l. 4: before এক «ēka», add ইন্দ্র «Ida» *Indra* (in Bankura District).
 301, last line: read *pātā* for *pātā*.
 302, l. 20: read *kārā* for *kārā*.
 302, l. 27: after (kālaka): add so গোরো রঙ «gōrō (< gōra + ṇā) raṇ» *fair colour*, cf. গোরো মেয়ে «gōrō mēyē» *fair girl*, in Birbhum district, beside গোরো «gōrā» *the fair or white one, a European, an English soldier*; and গোরো «Gōrā» *a name of Chaitanya-deva (because of his fair complexion)*.
 304, l. 22: add also পানীয় «pāṇiya» *potable*.
 305, after l. 13 add:

A final «-a» in *ts.* words transforms these words into *sts.* by being changed in Colloquial Bengali to «-i» or «-u» in disyllabic words when the first syllable has «i» or «u»: e.g. «iṣṭa > iṣṭi, piṇḍa > piṇḍi, siṃha > siṃhi, miṣṭa > miṣṭi, mitra > *mitti > mittir, citra > *citti > cittir»; also «caritra > *caritti > carittir», a trisyllabic word; so «duṣṭa > duṣṭu, muṇḍa > muṇḍu, kuṇḍa > kuṇḍu, tuṣṭa > tuṣṭu, mūrkhā > mukkhu, sūkṣma > sukkhū, dhūrta > dhuttu, ūrdhva > ubh. ubbha > ubhn», etc.

Final «-a» preceded by a «y», or by «kṣ» and «jñ» (in Bengali pronunciation «khyā, gyā»), in *ts.*, becomes «-i»: «yajña > yaggi, jaggi; pathya > pathyi, patthi; satya > sattyi, satti; lakṣa > lakkhya, lakghi; sūryya = sūrjya > surjji, sujji» (spelt as সূর্য্য «sūryi»), etc.

- 306, l. 12: Other examples of «-ā > -ā > zero»: OIA গোধা «gōdhā > MIA gōhā > Bengali gōh, gō» (as in গোগোপ «gō-sāp» *iguana*); ঘো «ghaṭā > ghaḍā > MB ঘড় ghaṭā» *array*, as in Krittivāsa; যাত্রা «yātrā > jattā, jattā > যাত, জাত jātā» as in জাত-গান «jātā-gānā (Manbhum District) = yātrā-gānā» *song and play* and in মহানাদের জাত «Mahānāderā jātā» for «Mahānāderā yātrā» *a festival in a village near Magra in West Bengal (Hugli Dt.)*.

- 309, l. 8: read MB for MA.
 312, l. 7: Cf. also পই-পই (ক'রে) বলা «paī-paī (ka'rē) balā» *to repeat at every step, to repeat or warn continually*: «padō padō = pratipadam».

- 313, l. 11: after (alābu), add: হেঁটা « hēṭa » below > in a crouching position (*ahēṭa < *aheṭṭha < *adhiṣṭāt, Buddhist Sanskrit heṣṭā = OIA adhas-tāt) ; MB গাগরে « pāsare » forgets (apa-smarati).
- 314, after l. 29: Other examples of initial « a-+one consonant » changing to « ā »: « amṛṣṭa- » not swept or cleaned (as opposed to sam-mṛṣṭa = cleaned) > * « aṁṛiṣṭha- » > āiṭhā—āiṭhuā > ēṭhō, ēṭō » uncleaned, as of plates after a meal, or touched with lips; « ali-jihvā » আল্জিভ āl-jibhā, āl-jib(h)ṭa » uvula; « agni » MIA sts. 'agani > আগনি, আগুনি, আগুন āgani, āguni, āgunṭa » fire; আবোলা « ā-bolā » not speaking, without speech > অবলা « a-balā », e.g. গোরু অবলা দীর্ঘ « gōru abalā jibhā » a cow is an animal without language (this « abalā » is mistakenly taken to mean weak, powerless: but cf. Modern Greek, in which a horse—« hippos » in Standard or Old Greek—is usually called « alogos (aloyo) » = without speech); « aputra » > avutta, avuṭṭa > *avunṭa, āvunṭa > Bengali আউট « āūṭṭa » as in আউট-কুড়া, আউটকুড়ো « āūṭṭa-kurā, āṭṭa-kurō » one with a home (kurā = kūṭa) without a son; cf. Panjabi « aūt, aut » without issue.
- 315, l. 19: read māśāṇa for māśāṇa.
- 316, l. 12: read « āṭṭa » for « āṭṭa »; after (antra), add: আশথ beside অশথ « āśatha, aśatha (aśvattha) »; and in l. 15, delete: খাজা « khājā » a sweet-meal to be chewed (khādya), and take this deleted portion to p. 321, l. 23, before the word জড়; adding khājja before khādya.
- 319, l. 20: The word « sabhā » forming the plural. Dr. Sukumar Sen has drawn my attention to the word « yuvati-sabhā » in Song 18 of the 'Gīta-Gōvinda' (Canto IX). Cf. also pp. 732-33.
- 319, l. 21: The form সব « sabṭa < MIA sarvva, sabba < OIA sarva ». A connexion with « sabhā » assemblage, gathering, as suggested by Dr. Sukumar Sen, has been noted. Helmer Smith, in the 'Bulletin de la Société de Linguistique de Paris', 1935, Vol. 36, fasc. 1, p. 18, has discussed the question of the aspirated form. Rev. S. H. Kellogg, 'A Grammar of the Hindi Language', § 330, has referred to « sabhō » as oblique plural, as opposed to « sab », nominative, case direct, singular. Jules Bloch, 'Langue Marathe', Paris, p. 133, also considered the « bh » in « sabh » as being from « sarva » > savva > sab-+h ». Helmer Smith regards « sabhō » as being an aggregative form, like « dōnō, tinō », which are

morphologically connected with oblique plurals like « unhō, kinhō, jinhō (= Braj jinhaū) », etc. MIA (Apabhramśa) « savvahā » should have given « *sābā » (cf. Braj « jā-kaū, jā-hi < jaha- »). « sabh » may be explained as a back formation: e.g. « lōg-ō > lōg (nom.) », so « sabhō > sabh ». « jinhō », etc., are to be analysed not as « jin-h-ō », but as « jin-hō », the « -hō » being taken ready-made from « (-a)-hō < -aha(n)am ». Dialectal Bengali forms like সভান, সভানের « sabhān, sabhānēr » of *all*, are, however, extensions of সভ « sabha », whatever is its origin. We may also note the Gujarati form « sāv < savva » *complete*.

With regard to the phonological problem « vartatē > vaṭṭai > Bengali বটে baṭe, Oriya ଅଟେ aṭe », compare Bhojpuri « bārē < *bātē » (« bātē » would be regular from « vaṭṭati, vartatē »), plural « bāran (vartantē) », and also « bāc, bāy, bā », which show the final phonetic decay of this verb.

320, l. 3: cf. নিশিভোর « nīśi-bhōrā » for the whole night < « nīśi + bhara »: cf. দিন-ভর, রাত-ভর, মাস-ভর, বছর-ভর « dīnā-bharā, rāta-bharā, māsa-bharā, bacharā-bharā », etc. Cf. also MIA « nīśi-bharammi » (PSM). Here « bhōrā » with « -ō- » may be through the influence of the word ভোর « bhōrā » dawn, early morning = the whole night up to dawn.

321, l. 8: পগার « pagāra »: probably Persian « paigār » ditch. Is it Hindustani Persianized, or vice versa?

321, ll. 16, 17: The earlier form of নাইয়ের, also found in dialectal Bengali, is নাইয়র, নাইহর « nāi(h)arā ».

322, l. 13: add: The reverse process of « ē: i > ē > æ > ā » with nasals or nasalization of the vowel, is also found: Sanskrit « ḍayana- » flying, Hindi « ḍainā » Bengali ডেনা, ডানা, ডান « ḍēnā, ḍyānā = ḍænā (dialectal), (Standard) ḍānā » wing; « chidra- > chidda-, *chinda- » Bengali ছেঁদা, ছাঁদা, ছাঁদা « chēdā, chāḍā > chāḍā » hole; « gendā » marigold, as in Hindi = Bengali গঁদা, গঁদা, গঁদা « gēdā, gēdā, gāḍā »; « sandhi » piercing (through the wall) > « *sendhi » > Bengali সঁধ « sīdhā », also verb সঁধানো, সঁধানো « sēdhānō, sādhanō » enter, wriggle in.

324, l. 3: দেবখো « dēvākhō »: see ante, Note on p. 278, ll. 7, 8. Also p. 331, l. 16.

324, l. 6: read « niṣuti » for « niṣuṭi »; l. 10, read *piuṣī for piuṣī; l. 25, read চীঠ for চীঠ.

325, l. 10, read *ūru for *uru; l. 21, read -aṣṭhi- for -asthi-.

- 328, l. 8, after (rēkhā) add: whence Modern Bengali (as in Murshidabad District) র়া [ræ:] furrow-line, plough-track.
- 328, l. 28: add বেগতি, বেগত « bēsāti, bēsāt » business, buying and selling (vaiśya-tva-); সৈজুতি « sējhuti » evening lamp (sandhyā-vartikā).
- 329, l. 8 from bottom: correct bōḍṛa to bōḍra.
- 331, l. 20, read যদিদি for যদিদি; l. 25, read caritavya for cartavya.
- 331, l. 21: add বড়-ঠাকুর > বড়ঠাকুর « baḍa-ṭhākura > baṭa-ṭhākura » title of respect for husband's elder brother. l. 31: cf. also গুরুঠাকুর « guru-ṭhākura » respected (spiritual) teacher > গুর ঠাকুর, গুঠ ঠাকুর (extreme colloquial form) « gurā-ṭhākura > guṭā-ṭhākura ».
- 333, l. 8: after [jidne], add: ঘটটা « ghaṭi-ṭā » that water vessel, বাটিটা « bāṭi-ṭā » that cup = Standard Coll. ঘটটে, বাটটে « ghōṭṭē, bāṭṭē ».
- 334, ll. 5, 6: Alternative derivation—« prativēśya » (Pali) paṭivēssa-, paṭivissa-, (Old Bengali) পড়িশি paḍiśi > Bengali পড়িশি paṛaśi; = Hindi paṛōs ».
- 334, l. 7: from bottom, add: করম্ভা < *করম্ভা < *করমোহা « karamācā < *karamachā < *kara-mōchā » an acid fruit, Cassia carondas (Skt. kara-marda, Hind. karaundā; cf. 'Devatā', Panini Office, Allahabad, 1917, p. 155).
- 334, l. 14: also, sts. ভাগিনা, ভাগনে « bhāginā, bhāganē < *bhāginā < bhāginēya ».
- 334, l. 21: add: strong initial stress in a sense-unit or breath-unit as part of a sentence has given rise to wide-spread loss of interior « -ē- », leading to a sort of polysynthesis or holophrasis in Modern Colloquial Bengali: e.g. যাইতে দেও > যেতে দাও > বেদাও, বেদাও « jāitē dēō > jētē-dēō > jēddēō » let it go; বসিয়া থাকিয়া > ব'সে থেকে > ব'স থেকে « basiyā thākiyā > ba'sē thēkē > ba's-thēkē » while sitting, or while remaining seated; শুকাইতে দিতে > শুকাতে, শুকতে দিতে > শুকুদিতে « śukhāitē-ditē > śukhōtē, śukhutē ditē > śukudditē » to let it dry; এ-বেলা, ও-বেলা > এ'লা, ও'লা « ē-bēlā, ō-bēlā > ēblā, ōblā » this time of the day, that time of the day, etc.
- 335, l. 7: from bottom: correct persons to person.
- 335, l. 21: cf. Pali « mutiṅga < mṛdaṅga; kaḷimbhaka < kaḍamba point; pilāla < palāla ».
- 336, l. 9: add ময়ান « mayān » extra ghee (or oil) mixed with flour (to make pastry soft and melt in the mouth), originally oil, wax or butter rubbed

on lips during winter: 'Karpūra-mañjarī', I, verse 13: « bimboṭṭhē bahalaṁ ṇa denti maṇaṁ ṇō gandha-tellāvilā » they do not put any more maṇa to their bimba-like lips, nor are they using perfumed oil (« maṇa = OIA *mradaṇa, mṛdaṇa, mṛadā » soft < « mṛdu »: in Hindi « moyān », Garhwali « mōṇ », Nepali « mayan, maṇ », Marathi « mo(h)aṇ »).

337, l. 10: correct -ū- to -ü-.

337, l. 12: The source of চৌধুরী « caudhuri » may equally be « catur-dhara-ikā »: cf. Hindi, Maithili etc., « caudh(a)rī », Assamese « caudhāri ».

341, l. 6: from bottom: read [aēr for [aēr.

342, l. 10: read chāyārā for chāyārā; l. 19, delete MB.

342, l. 16: after (vadana), add: मयान « mayāṇa » (mradaṇa): see above, note on page 336, l. 9.

345, ll. 5, 6: In the 'Varṇa-ratnākara', we have Early Maithili « mahuari », which would suggest « *madhu+karikā » as the source of मोहारी « mauhāri ».

347, l. 31: also প'ল, প'লো, পোলো « pa'la, pa'lō, pōlō » bamboo basket to catch fish, Assamese « pala » < « palava < plava »; বলদ « baladā » ox, draught ox (balī-warda > *balivadda, *balavadda): cf. Ass. « kācha = kāso (kacchapa, kacchava); Bhāda (Bhādrapada, Bhaddavaa); pāra (pārāvata, *pāravaa); gādha (gardabha, gaddaha) ». NB দধন « dambalā » sour milk or lemon juice, to turn milk into curds, < « OIA dadhi+amla > dadhy-ambla > *dahi-amb(a)la, *dai-ambala, *dayambalā > *daambala, dambalā »; cf. also Skt. *te*. « apacaya » waste, in Cal. Coll. অপচ « apāca < *apacaa »; Skt. « ā-śakti » might, power, ability, « ā-śakta- » very powerful, mighty, able (= samyak-śakti-viśiṣṭa, as in a late lexicon) > « āsatta-a > āsātā > NB আতা āsta, MB also অতা āstā » unbroken, uncut, whole, entire (? : cf. English whole < hale).

348, l. 27. Also কাল-সাপ « kālā-sāpa » black snake, cobra, কাল-নাগিনী « kālā-nāgini » black female snake, কালকূট « kālā-kūṭa » a virulent poison; কাল-পেঁচা « kālā-pēcā » black owl, কাল-কচু « kālā-kacu » black or bitter yam; কাল-কাসুন্দা « kālā-kāsundā » black kāsundā plant, etc. Comparable to কাল, কাল (কালো), কাল « kālā, kālō, kālā », we have other words like ভাল, ভাল (ভালো), ভাল « bhālā (as in ভাল-মানুষী > ভাল-মানুষি « bhālā-mānuṣi > bhāl-māṇṣi » behaving like a good or honest man, ভালো মানুষ « bhālō

- mānuṣa » a good man, ভালা বোঁর বাপা « bhālā mōrā bāpā » good father mine (in familiar jocular spirit, addressing a friend in appreciation); কাঁচা « kācā » not ripe, but কাঁচ-কলা « kācā-kalā » unripe banana; ঘোড় « ghōṛa » horse as in ঘোড়-দৌড় « ghōṛa-daṛṛa » horse-race, beside ঘোড়া « ghōṛā » horse. Cf. the short, ordinary, long, and redundant forms of Western and Central Magadhan speeches—« ghur (ghōr); ghōrā; ghōrawā; ghōrauṣā ».
- 349, l. 1: after NIA, add: (where no special force of the « -ā- » is present or evident).
- 350, l. 4: before etc. add: যাই, তাই « jāi; tāi » (yadā-hi, tadā-hi).
- 350, after line 12, add: In a few instances, we have « -āva » > ও « -ō » in Bengali: ধোঁ « dhōy, dhōṣ » washes (dhāvati: possibly influence of « dhauta > *dhōta »); তো, ত', ত « tō, ta', ta = tō » (tāvat) indeed, truly, verily (different from the other তো « tō » from « tataḥ, tatō, tadō, *taō, *taū » meaning then?, what then?).
- 350, l. 20: delete দেউল « dēulā » (MIA dēula, dēva-kula).
- 350, l. 24: add একুন « ekunā » total, totality, in all (ēka + pūrṇa > -unṇa: cf. Hindi ikaunā); বাছুর « bāchurā » calf (vatsa-rūpa, vaccha-rūa, bācharū > bāchaur, bāchur); so গাভুর « gābhurā » youth, young man (garbha-rūpa).
- 351, l. 13: add at the end: But পোনে « paune, pouna » less by a quarter has « -au- » for MIA « -āo- » (pāṇa < pādōna).
- 352, l. 15: read *duulia for *duūlia; l. 8 from bottom, after (dēva, dēha), add: রে, রা [re:, ræ:] track-line for plough to follow (*rēa, rēha, rēhā, rēkhā).
- 352, l. 15: delete দুলা, etc.
- 352: after l. 24, add: In Calcutta Bengali, « -uā » is further contracted to « -ō »: e.g. কুয়া, কুও, কো « jūā > jō » (dyūta-); কুয়া, কুয়া, কুও, কো « kuyā=kuwā, kuō, kō » (kūpa-); *কান-কুয়া, কানকুও, কানকো « kāna-kuā, kāna-kuō, kānakō » gills of fish (karṇa-kūpa-); দুহা, দুয়া, দুও, লো « du(h)-ā, dō » (durbhagā- > duhā); সুহা, সুয়া, সুও, লো « su(h)-ā, suō, sō » (subhagā- > suhā-); *বাঘা-ভালুকুয়া; বাঘা-ভালুকো « bāghā-bhāluk-uā > bāghā-bhālākō » like a big tiger or bear (vyāghra- + bhalluka + uā).
- 352, after l. 29, add: Old Bengali « biyāṇa- » (= Skt. vīraṇa-) > « *beaṇa-, Modern Bengali বেনা bēnā » an aromatic shrub, 'khus-khus'. Middle Bengali « ēā » from various sources becomes in the Calcutta colloquial [æ], e.g. বেহালা, ব্যায়ালা « behālā, beyālā [bæēlaa] » violin (from Portuguese

viola?); পেয়ারা > পায়রা «peārā [pæəraa]» a pear, a guava (from Portuguese pera); পেয়াল, প্যালা «pēyālā, pyālā [pæələa]» cup (from Persian pyālah); জেদা, জাদা, জায়দা «jēdā, jyādā [ʒʒæedaa]» (Perso-Arabic zyādah) too much; দেহালা, দেয়লা «dē(h)ālā [dæələa]»; a baby's smile in sleep (? dēva-kālā-, dēva-khēlā-); শেহালা, শেয়লা, শায়লা «śē(h)ālā [ʃæələa]» moss, slime in a mass of water or in a moist place (śaibālā-), found also as শাওলা [ʃæələa]; Skt. «pārāvata-, Pali pārēpata» pigeon = Bengali পায়রা [paaəraa]: here the vocalism is not clear (? pārāvata > *pāraua > *pārwa > *pā?rā > pāyrā).

353, l. 7: from bottom: read *ghrata.

353, after l. 7: add: So «gōdhā > gōhā > *gōa- > Bengali গো gō-» as in গোসাপ «gō-sāp» iguana (= gōdhā-sarpa; Dialectal Bengali গুহিল «guhilā [g'uil]», *ibid.*, = Rajasthani «gōhil-»; Middle Bengali «ōā» from various sources becomes in the Calcutta colloquial [ɔ:, ɔ̃] = like English *au* as in *caught*, e.g. Standard Bengali গোয়লা «gōālā (gōpāla-)» = Calcutta Bengali গয়লা «gayālā [gōlə]», Calcutta Bengali ময়রা mayērā [mōəra-] a pastry cook (mōdaka-kara- > *mōaaara- > *mōāra-); ওহাড়, ওয়াড় «ō(h)ārā» pillow-case = অড় [ɔ:t], (avavēṣṭa-?); দোয়াৎ «dōātā» ink-pot (Perso-Arabic dawāt) = দৎ [dɔ:t]; রওয়াক, রোয়াক «raōākā, rōāk» (Persian rawāq) ledge of house = রক্ [rɔ:k]; Perso-Arabic «waqt» time, «wālī» ruler, teacher, «wazū» ablutions, «wasil» a name, «wazed» a name = ওড় or অড়, অলী, অজু. অছেল, অজেদ «ōkta or ākta, āli, ājū, āchēl, ājēd»; দরওয়াজা «darōājā» door (Persian darwāzah) = দরজা «darājā», also দরোজা «darōjā»; Poetic Bengali মাতোয়াল, মাতোয়ারা «mātōālā, -ārā» intoxicated (matta-pāla-), beside মাতল «(mātālā); and Sanskrit words like «svāda, svāmī» become সোমাদ, সোমামী «sōādā, sōāmi» and then in extremely colloquial forms সদ্, সমী [ʃɔ:d, ʃɔmi]. So «anusvāra» became «*anussōāra», and then in common Bengali pronunciation [onuʃʃɔr], as if অনুস্বর; and শোভাবাজার «Śōbhā-bājārā», name of one of the old quarters of North Calcutta, first became [ʃoβabajzar], with bilabial spirant [β] for aspirate [bh], and then [ʃoabajzar], now actually pronounced as শ'-বাজার [ʃɔbajzar]. So কাঁঠালের কোয়া «kāṭhālērā kōā > -kā [kɔ:]» the seed pod, seed vessel, sheath of the jack-fruit (kōṣa-, kōha-, kōā); Sanskrit «samāṅga», Hindi «saṁg, swāṅg», Bengali *সোয়াঙ, সঙ «sōāṅg > sāṅ [ʃɔ:ŋ] disguise, fancy dress.

- 355, l. 8: *after* (nacca, nr̥tya), *add*: MB বাসোয়া « bāsōā » *ox, bull* = Mai-thili « basahā » (vasaha-, viṣabha-); *in* l. 21, *read* *tādṛśaṇa.
- 355, l. 28: *after* (r̥ju), *add*: this is found in NB as a *sta.* as রুজু « ruju », e.g. « ruju-ruju jānālā, darajā » *windows or doors in a room opposite to each other.*
- 356, l. 2: *before* etc., *add* বুক « buka » *chest* (cf. Skt. vṛkka, Avestan verōdka *kidney*, MIA bukka).
- 357, l. 5 *from bottom*: *correct* egreja to igreja.
- 357, l. 31: Other instances of consonant + « -ra, -ri » falling in line with « r » in *stss.* and foreign words: e.g. বৃহৎ > ব্রহ্ম, বিরদ, বিরোদ « br̥hat > birhat, biradā, birōdā » *big*: প্রভু « prabhu > purbhu (as in the 'Crepas Xaxtrer Orthbhed') » *lord*; প্রয়াগ « Prayāga (= Allahabad city) > proṣāg > pōṣrāg, pōerāg, poirāg »; গ্রহণ « grahaṇa (> grehan, gerhōn > geron) » *eclipse of Sun or Moon*; পরমায়ু « paramāyu » *life-span* (pārmāṣu, promāi, pormāi, premāi, permāi); প্রলয় « pralaya » *dissolution of the universe, chaos, chaotic, vast* (prelaṣ, perlaṣ, pellāṣ, pellāṣ); প্রহ্লাদ « Prahlāda » *a Purana character* (prelhād > prellād + -iyā = prelhādiyā > pellādō = *a spoilt child*); Portuguese « Cristiaõ কৃষ্টিয়ান » > খ্রিস্তান, খ্রীষ্টান Khristān » became খ্রিস্তান, খেইটান « Khrestān, Kheṣṭān », beside eighteenth century Bengali ক্রেস্তাও « krestāō » (English *Christian* gives current Bengali কৃচ্চান, ক্রিস্চান Kriścān); Persian « Mīr-deh » *headman of a village* > Bengali surname written as মির্দা, মির্দা, মিদ্দা « mīrdhā, mirdā, midda, midyā ».
- 358, l. 3, l. 6: *read* respectively [aabritō] and [aabbritō]; *last line, correct* to ghanakam.
- 358, Nasalization of Vowels.
See in this connexion the monograph of Prof. Abdul Hai, 'A Phonetic and Phonological Study of Nasals and Nasalization in Bengali', University of Dacca, East Bengal, Pakistan, 1960, p. 241, which gives a descriptive or synchronistic study of nasals and nasalization in Bengali. As the treatment here is not historical and comparative, the question of Reduced Nasals in Bengali is not taken up (*see* pp. 360, 361, 362 in the ODBL).
- 359, l. 12: *for* « ẏ » *read* « ȳ ».
- 362, l. 27: There are exceptions, in affixes: e.g. in the present participle (śatṛ) forms in « -ant-, -nt- », the nasalization is lost in Bengali (*see*

- p. 372 below), and in the locative affix for the noun, -ত, -ত্ « -ta, -tē < -anta-, -antahi » in MIA.
- 363, l. 12: *after* Bengal, *add*: In *tes.* and *sts.* in Calcutta Bengali, a pronunciation [ŋŋ] for [ŋg] is also common: e.g. গগ্গাসনান = [gəŋŋasanan], গগ্গে-গগ্গে = [ŋŋŋeŋŋŋe], অঙ্গাঙ্গীভাবে = [əŋŋəŋŋibhabe] in close proximity, limb-to-limb.
- 364, l. 7, *add*: But we have the *sts.* বেন্নন « bennanā (bennōn) » curry from « vyāñjana ».
- 364, l. 14: *before* শিঙনি, *add* নাং (নাং) মারা « lāñ (lāñ) mārā » to trip one with the foot or with a kick, from « √lañgh » jump.
- 365, l. 12: *read* ṣaṇḍa for saṇḍa.
- 365, l. 29: *add, as first example*: ইন্দ « Ida [I:d] » Indra, common in Birbhum and West Bengal districts; e.g. ইন্দ রাজার অপসরী « Idā-rājārā apsari » an Apsaras of King Indra; ইন্দাস, ইন্দাস « Indāsa, Idāsa » (Indrāvāsa), a village name; ইন্দারা, ইন্দেরা « Idārā, Idērā » a big masonry well with plenty of water (Indrāgāra-); ইন্দকুড়ি, ইন্দকুড়ি « Idā-kurī, Idu-kurī » name of a quarter in Vishnupur town (in Bankura) (Indra-kūṭikā, Indra-kunḍikā?).
- 365, l. 32: *after* (bindu), *add*: drop; drunken stupor; পঁড়িত « pāṛita, sts. from paṇḍita », title of a class of priests of the Dharma cult among the Dom caste.
- 366, l. 7 *from bottom*: *read* śimulā for śimulā.
- 367, l. 12 *add*: and SKK চাম্বলী « cāmbhālī » a flower for « cāmōli ».
- 369, l. 7 *from bottom*: *read* *inṭa for *inṭa.
- 369, l. 23, *add at the end*: So early Bengali আচাভূষা « ācābhūṣa » passing strange, wonderful (atyadbhuta-, acabbhua-), beside Early Awadhi (as in Tulasidasa's 'Rama-carita-manasa') « acambhaṇ » (with nasalization).
- 370, l. 6: *read* śēcayati for śēcayati, l. 19, bāṭulā for bāṭulā.
- 370, l. 25: *add*: পুতুল « pūtula » doll (puttala < putra-la: puttalikā > « Hindi putali »; MIA deśi « poṭṭa » belly, stomach, whence Marathi « pōṭ », cf. Bengali পোঁচ « pōṭā » intestines of fish, anything viscid in a lump; পুঁজ « pūñja » pus, matter from sores or itches (pūya > *pūyya > *pujja, *puñja); from « pūyya » we have also « *pūvva, *pivva, *pibba », whence Magahi and Hindi « pib » pus).
- 372, l. 5, *before* পালকী, *add*: MB পাকুড়ী « pākhuḍī » petal of flower, cf. MIA deśi « paṁkhuḍi ».

- 372, ll. 9, 10: the word *সকড়ি* (*সকড়ী*), *সঁকড়ি* occurs in Oriya as «*saṃkhuḍi*». The aspirate in the Oriya form suggests MIA «*saṃkhaḍa-*» rather than «*saṃkaḍa- < saṃkaṭa* (also *< saṃ + kṛta-*)» as the source. MIA «*saṃkhaḍa-*» would be from OIA «*saṃskṛta-*» *fully done > fully cooked*. In Oriya the original sense is preserved: *all foods, rice, curries, pāyasa, etc., which are boiled in water, as opposed to being cooked or fried in ghee or oil, and then such food left over on the plate or leaf, and so unclean*. In North India, *সঁকড়ি* food is called «*kaccā*» and *ghee-fried food* «*pakkā*».
- 372, l. 5 from bottom: Cases of denasalization of «*-m- > ō*»: *সাতসে, আটসে* «*sātāsō, āṭāsō*» *a baby born in the seventh/eighth month* (**sāta-māsiyā, *āṭha-māsiyā* in Middle Bengali); so *বারাসা* «*bārāsā*» *belonging to the twelve months* (*bāraṇa + māsiyā*).
- 373, ll. 11–12: read *ḥ* for *j*.
- 378, l. 13, after e.g. add: Pali «*issōra, acchēra < *ōssaīra, *acchaīra < *essairia, *acchairia < OIA āśvarya, āścarya*».
- 386, l. 18: after «*gāṭṭ*» add: beside *গাঁট* «*gēṭṭ*».
- 386, after l. 27, add: In the novel 'Ālālār Gharēr Dulāl' (published 1858) by Pyari Chand Mitra, a Muslim character named Bāhulya, i.e. Bāhulla (*বাহুল্য*—for *বাহউল্লা* Bāhā'ullāh), speaking in the village *patois* round about Calcutta, says *এজ, কেল* «*ēḷ, kēḷ*» (for *আজ, কাল* «*āḷ, kāḷ*»), and these are the expected transformations of MB «*āji, kāli*» in South Rāḍha Bengali.
- 387, after line 10, add: Epenthesis is still an active phonological process in Bengali to the south of Calcutta, and round about Calcutta, e.g. forms like *পাইলে < পালিয়ে = পালইয়া* «*pāilē < pāliyē = pālāiyā*» *having run away*; *দাঁড়িড়ে, দাঁড়িড়ে < দাঁড়িয়ে = দাঁড়াইয়া* «*dāṛiṛē, dēiṛē < dāṛiyē = dāṛāiyā*» *having stood still*. *হাইরে, হেইরে < হারিয়ে = হারাইয়া* «*hāire, hēirē < hāriyē = hārāiyā*» *having lost or getting lost*, *ঘুরে < ঘুরিয়ে = ঘুরাইয়া* «*ghurē < ghuriyē = ghurāiyā*» *having swung round*, *গইলে < গলিয়ে = গলাইয়া* «*gailē < galiyē = galāiyā*» *having slipped through*, etc.
- 392, l. 19: read [*joṭṭo*] for [*joṭto*].
- 395, l. 3: cf. also *ব'রো, বোরো ধান* «*ba'rō, bōrō dhāṇ*» *a kind of rice* ('*Dēśi-nāma-mālā*': *varaya = śāli-bhēdē a kind of rice; < varaka; *varuka > *barua + ā > *baruā, *bauruā > bōrō*:).

- 395, l. 6: আন্ধুয়া, আঁধুয়া «*āndhuā, ādhuā*» *dark and damp, underground* (andhuka-).
- 396, l. 3, from the end: read [bɔrp(h)i] for [bɔrp(h)ɪ].
- 398, l. 10 from bottom, read *কুড়ালি for the first কুড়ালি and kuṛāli for kurāli.
- 402, l. 14, before origin, add: to their: l. 5 from bottom, read [ʃore ɔ:].
- 403, l. 14, see in this connexion additions to p. 353, l. 7 above.
- 406, l. 14, add আঢ়া «*ādha*» *a rich man* আড়টি, আড়ি «*Ādd(h)yi, Āddi*» *a surname, Anglicised as 'Auddy'*.
- 407, l. 9: cf. Hindi «*banāi*» *making charges for jewellery* > Bengali বানী «*bānī*».
- 409, l. 21: add: MB sts. পরতেখ «*paratēkha*» (as in the 'Caitanya-Bhāga-vata' = Skt. *pratyakṣa* > **parattiakkha*).
- 412, l. 22: after (vaivāhika), add: so বেন, ব্যান < বেয়ান < বেহাইন «*bēn, byān* [bæ:n] < *bēān* < *bēhāin*» *son's or daughter's mother-in-law* (**vaivāhini*); Skt. «*jñāna*», MB pronunciation «*geāna*», in New Bengali [gæ:n] (গোঁন).
- 424, l. 6 from bottom: add MB «*-āhā-, -āyā-*» also occur as [ɔḥ]; e.g. গয়না < গহনা «*[gəḥna]* < *gāhānā*» *ornaments, jewels* (grahana-); বয়না «*[mɔḥna]* < *mayanā*» *a talking bird, 'mynah'* (madana-). In l. 16, read [bɦɔḥa] for [bɦɔḥa].
- 430, ll. 4 and 2 from the end: [ʃts] (as in [kɔʃtsit] and [dzoik:hɔʃtsɔk:re:]) is pronounced also as [rɕ] and [cɕ].
- 430, ll. 26 ff. The tentative transcription in typical East Bengali pronunciation of the first two verses from the Sanskrit 'Mēghadūta' has to be corrected. Things to be specially noted: (a) the aspirate [fi] becomes [ɽ], the glottal stop, and it changes its place; (b) [gɦ, jɦ, dɦ, dɦ, bɦ], voiced aspirates, have the recursive pronunciation with the glottal stop accompaniment, as [gɽ, dzɽ, dɽ, dɽ, bɽ]; (c) «*śc*» becomes «*cc*» [cɕcɕ] or [rɕ], not [ʃts]: *kaścit* = [korɕit].
- 438, l. 9: read § 84 for § 86.
- 440, l. 2: after (anduka), add—chain to bind feet of an elephant.
- 440, l. 21: read gār for gār; last line, correct † to ‡.
- 441, l. 3: *The Aspirates*. It should be noted that the aspirate nasals and liquids («*nh, mh, rh, lh*»: cf. 'Prākṛta-Paiṅgala', Bib. Ind. ed., p. 6)

occurred in OB and Early MB, and these became deaspirated in the Late MB stage.

443, l. 5 from bottom: read « āḍāḷā » for « āḍla ».

448, after l. 15, add new para:

There is in the Modern Standard Colloquial, a doubling of a consonant in some compounds as well as verb-forms in connexion with a preceding « -i- » vowel: e.g. বছর দুই-তিন > দুতিন « bacharṭ dui-tinṭ > duttinṭ » *two or three years*; গোটা দুই-চার > দুচার « gōṭā dui-cārṭ > duccārṭ » *about two or four pieces*; following the MB forms করিছে, ধরিছে, চলিছে, etc., « karichē, dharichē, calichē » is (or are) *doing, holding, going* > Modern Standard Colloquial কর'ছে or ক'ছে, ধ'ছে or ধ'ছে, চল'ছে « ka'rchē or ka'chē (ka'cōḥ), dha'rchē or dha'chē (dha'cōḥ), ca'lchē », we have MB আইছে (যাইছে), খাইছে, ধুইছে, দুইছে, হইছে, পাইছে « jāichē, khāichē, dhuichē, duhichē, haichē, pāichē » is *going, is eating, is washing, is milking, is happening, is getting* > Standard Colloquial যাচ্ছে, খাচ্ছে, ধুচ্ছে, দুচ্ছে, হ'চ্ছে, পাচ্ছে « jācchē, khācchē, dhucchē, ducchē, ha'cchē, pācchē ». Where there is an « h » in the root as a non-initial in MB, the loss of « i » is usually resisted in Modern Bengali, e.g. MB কহিছে, দুইছে, গাইছে, চাইছে « kahichē, duhichē, gāichē, cāichē » is *speaking, is milking, is singing, is asking* in Modern Bengali we have কইছে, দুইছে, গাইছে, চাইছে « kaichē, duichē, gāichē, cāichē » beside ক'ছে দুচ্ছে, গাচ্ছে, চাচ্ছে « ka'chē, ducchē, gācchē, cācchē »: the forms retaining the -ই- « -i- » would still appear to be more common. We have thus a case of « i+consonant » giving rise to loss of « i », with this loss compensated by doubling the consonant. Is it a case of the ই « i » first changing to « y », and then possibly to the glottal stop « ʔ » as a substitute for the « y », and finally the glottal stop originating in this manner assimilating with the following consonant and doubling it? (Do we see a reverse case of Latin « ct = kt, pt » changing first to « tt » in Vulgar Latin and then this « -tt- » changed to « ʔt- », and finally to « -it » in French—as in the case of Latin « factum, coctum, lactem, septem » first becoming « fatto > fattu, cotto > cottu, latte, sette » and then « fait, lait, cuit, set » (written 'sept', but probably it was « *seit » first)? The colloquial form জাত:পাত (for জাতিপাত) « jātappāt » *outcasting* for « jāti-pāta » is peculiar:

- there might have been intermediate stages like « jāit-pāṭ » > *jā't-pāt > *jāta'pāt > jātappāt ». See p. 1026, and Note on it, below.
- 449, l. 5: add recent before foreign, and put a comma afterwards. After l. 8, add: Other instances of assimilation: « n > m »: মোহন-ভোগ « mōhana-bhōga » *pudding made of semolina, ghee and sugar* > « mō(h)ōna-bhōga » > mōmbhōg »—« mumbhōg » in the Calcutta Colloquial; « ṇḍ > n > ṇ »: ডাণ্ডুলি « dāṇḍā-guli » *tip-cat (game)* > ডাংগুলি, ডাংগুলি « dāṇ-guli, dāṅguli ».
- 451, l. 22: correct pañca to pañca; l. 24, at the beginning, add: « -ṛ- » is similarly assimilated to a following [j], as in মাকড়া « mākaṛṣā » *spider*, Calcutta Coll. মাকসা, মাকসা « mākaṣā » [makṛṣa > makṣa], হাঁড়ীশাল « hāṇḍīśāla » *room for pots, kitchen* « hāṇḍīśāla » by Epenthesis, then হেঁশাল « hēśāla ».
- 452, l. 5, and l. 4 from bottom: correct < to >.
- 452, l. 13: The doubling of a consonant before « y, v » in *tes*. (turned in this way to *sts*.) is really a case of *Progressive Assimilation*: e.g. « satya » > [jotto], « vākya » > [bakko], « sattva » > [jotto], « dvitva » > [ditto], etc. With the « -y- », there was a stage of Epenthesis first: « satya » > *saitya > [jotto], etc.
- 453, l. 17: correct gh to gñ.
- 456, l. 10: add: শালিক, also শালিক « śālika, śālikha » *a chattering bird, a magpie* (śārikā, MIA *śālikka-); শালুক « śāluka » *a kind of lotus* (śāluka *lotus root or stalk*, MIA *śālukka-).
- 456, l. 14: correct kākā to hākā.
- 456, l. 16: add: বুক « buka » *chest, heart* (bukka < vṛkka *kidney* = Avestan vərəḍka).
- 456, after l. 30, add new lines:
 « ṣk »: বকনা « bakṇā » *heifer* (RV.I.164, 5: vatsa baṣkaya *yearling calf*: later Skt. baṣkayaṇī, baṣkayinī, also with va-: *a cow with a young calf*: cf. verse by Sonnoka, No.41 in the 'Kavindra-vacana-samuccaya').
- 457, l. 2: MB (ŠKK) বাহক « bāhuka », NB বাঁড়িক, বাঁক « bāṇuka, bākā » *a carrying pole for the shoulder, with a load at each end or wing* (vihaṅgika, *vahaṅgika, Hindi bahaṅgi).
- 459, l. 2: bring here as the first example খড়ী from line 8.
- 459, l. 12: add খোঁপা « khōpā », OB « khōmpa- » *hair braided and done into a loose knot* (« kṛpa » *shrub, bush* > « *kṛupya, *khuppa, *khumpa »; also

- R̥gveda I, 84, 8: «kṣumpa» translated as *shrub*, explained by Sāyaṇa following the Nirukta as an «ahicchatraka» *mushroom*, a plant rolled up on the ground like a serpent. Cf. Sindhi «khumb» *mushroom*: semantic change, from shape of mushroom to that of a loose hair-knot.
- 460, l. 8: add MB কড়কি «kaṛakhā» *war-song* («kaṭākṣa» = *angry eye*, *challenge*; cf. Hindi «kaṛakhā» *battle-song*, «kaṛakhait» *a singer or minstrel in battle*: the Bengali denominative verb কড়কি «kaṛākā» *to rebuke*, may be from কড়কি.
- 460, after l. 8, add in a new paragraph: OIA «-kṣy-»: ভেখ, ভেফ «bhāk(h)» *mendicancy, the life of a monk, monk's garb* (bhaikṣya); শিখ «śikha» *a Sikh*, borrowed (?) from Hindi and Panjabi «Sikkh, Śikh, < *śēkha < MIA *śēkkha < Skt. śāikṣya» *disciple, pupil*.
- 461, l. 5: add: MB অনিমিখ, অনিমেখ «animikha, animēkha» *continually, without a twinkling of the eye* (animēṣa).
- 462, l. 15, add: Bengali তাগি «tāgā» *a string, an armlet* (from MIA dāśi tagga = *sūtra*. But cf. also Hindi dhāgā = *string*, also *strong*).
- 463, last two lines. In the MIA forms for «Vitastā > Vihattha» *the name of the river in the Panjab* = Western Panjabi «Vēhat», Kashmiri «Vyath, Veth», and for «vitasti» *span* «vihatthi», Helmer Smith sees the influence of «hattha < hasta» for the MIA «h». But «-gh-» in this Bengali form of the word, বিষণ «bighat» remains unexplained. Regular forms of OIA «vitasti», with loss of «-t-», occur in some NIA speeches.
- 468, l. 13: add so before long.
- 470, l. 2 from bottom: correct the semicolon before চৌচি to >.
- 471, l. 8, supply, after jēācā: *woman with first child living*; l. 9, before etc., add: MB আচাভুআ «ācābhua» (accabbhua-, atyadbhuta-); after l. 11, add as a new paragraph: OIA «-ro-» > MIA «-ro-», also «-rō-»: আঁচ «ācā» *heat of flame* (arcib); কুঁচি «kūci» *brush* (kūrcikā).
- 472, l. 2 from bottom: read *es-ské-ti for *es-ako-ti.
- 472, l. 26: before 'etc.' at the end of line, add: sts. ছিঁটি «chiṭi» *world* (arṣṭi).
- 473, l. 2: read *pro+bhu-ské-ti; l. 3, read *prk-ské-ti; l. 17, add at the end: MB নেউছা, নিছা «nēuchā, nichā» *adorn* (nēvaccha-, nepathya-: there is another word in MB নিছা «nichā», for which see *infra*, p. 551).
- 473, after l. 28, add:

The MB root निह्ना « nichā » is difficult to explain. It means to *sacrifice* (निह्नि, निह्नि « nichāni, nichani » to *sacrifice, to offer, to propitiate, to offer or to cast something to avert the evil eye, to honour* = Hindi « nichāwar » *sacrifice, offering, money scattered on festive occasions*. It is possibly the 'Atharva-Veda' word « niś-cātaya- » to *scare or drive away*, but we have also « ni-kṣap: ni-kṣapayati < √ kṣap » to *fast, abstain from, do penance* (also « ni-kṣip » to *throw away, to influence it semantically?*).

475, l. 13: read 'fry' for 'try'; l. 3 bottom, correct † to ‡.

478, after l. 12, add new entry:

ঝক্কি, ঝক্কি « jhakk(h)i » *responsibility (failure entailing censure)*, cf. MIA dēśi « jhakkia, jhinkhia » *censure, upbraiding*.

After l. 20, add:

ঝড় « jhaṛṛ » *rain-storm, storm*: cf. MIA dēśi « jhaṛi » *pouring or continuous rain*.

479, l. 24: ঝড়—there is the dēśi word « jhāḍa » meaning *a thicket of creepers* (latā-gahana): ঝড় also has an extended sense—a *chandelier of glass* (with many arms, resembling the branches of a tree).

480, l. 15: delete *before dhītā, and add after duhitā): (the MIA « dhītā » is derived by some scholars from IE « *√dhē » to *suck* = OIA « √dhā », which is found in the Latin « filius, filia ».)

l. 7 from bottom: read ঝুঝা for ঝুঝা; l. 5 from bottom, read ঝুটা for ঝুটা.

482, l. 20, add: OB জোঙ্গড়া, NB জোংড়া « jōṅgaḍā, jōṅṛā » *snail, oyster*; cf. Bhojpuri « ghōṅghā ».

484, l. 18: read « mard-āmi » for « mardāmi »; l. 5 from bottom, delete one and.

488, l. 26: read dāśa for dāśa.

490, l. 2: add টেমি, টিমি « ṭēmi, ṭimi » *a tin lamp, burning kerosine* (cf. Bhojpuri « ṭēmi » *soot gathered round a wick, also sprout of plant*).

490, l. 16: read টাটু for টাটু.

493, l. 22, add, at the end: আউঠা, আইঠা, আইঠুয়া, এঁঠা, এঁঠো (by Umlaut) « āuṭhā, āiṭhā, āiṭhuā; ēṭ(h)ō » *uncleared plates or spot after a meal, unclean* (āmṛṣṭa = aparīṣṭa).

495, l. 5: read dība for dimmba.

495, l. 18: after 'snake', add: (ডেঁপুয়া, ডেঁপো « dēṇpuā > dēṇpō » *pert, impertinent*, as in ডেঁপো ছোকরা « *over-smart, impertinent boy*: cf. NB ডেঁপ

- «dēpa [dāp]» *the young of a snake*; cf. also Bhojpuri «ḍapōr» = «bēwuqf» *foolish*).
- 497, l. 1: পড়িয়ায় in the ŚKK—we have it as পড়িহাহে = পড়িহাএ.
- 497, l. 15: cf. also হাড় «hāḍḍa» *bone*, Hindi «haḍḍī» = MIA *dēḥi haḍḍa*.
- 497, l. 25: add, NB নোড় «nōḍḍa» *an acid fruit* (Averrhoa acida: Skt. lavalī > *lavaḍḍī).
- 498, l. 15: read ডেগ for দেগ.
- 499, l. 4: «ḍhibāri» also means *a lamp* (usually a tin lamp without chimney, burning kerosine).
- 500, l. 14: after 'town', add: Old Slav «gordŭ», Lithuanian «gaŕdas».
- 501, l. 14: add: বেসাত «besāṭa» *trade, business, buying and selling* (vāi-śya-tva) extended to বেসতি «besāṭi», by -i affix; আইহত, আয়াত, Calcutta Bengali এওৎ «āihata, āyyat; ēōṭ» *married state of a woman* (avidhavatva: cf. Early Awadhi ahiwātā; Marathi ahēv = avidhavā).
- 501, l. 33: before যাঁতা, add জাত «jāṭa» *a religious procession or ceremony, religious or cult songs* (yātrā: cf. yātrā-gāna > jāṭa-gāṇa).
- 502, l. 9: from bottom: correct > to <.
- 502, l. 11: add, at the end, চিরাতা, চিরেতা «cirātā, cirētā» *a very bitter drug* (OB cirāyita, OIA Kirāṭa-tikṭa-); নিমিতা, নিম্ভতা, নিম্ভতে «nimitā, nimṭtā, nimṭṭe» *a village name* (nimba-tikṭa-; cf. the Sanskrit name of the town of Modjopahit in Java: bilva-tikṭa-).
- 502, ll. 16, 17: delete উরুত «urutā» *thigh* (p. 325): see below, p. 503, l. 24, and also Addition under p. 504, l. 27.
- 502, l. 26: add MB ধামাত «dhāmāṭa» *a religious devotee*, as in the 'Sūnya-Purāṇa' (dharmānta: cf. Early Maithili kāmāt servant < karmānta).
- 502, l. 31: add তাত «tātā» *hot, heat* (tapta); MB ছাতীঅণ «chātīaṇa» dialectal ছাতিয়ান, ছাত্যান, ছাইতান also ছাতিয় «chātiyāna, chātyāṇa, chāitāṇa, chātimā» *a seven-leaf tree* (sapta-parṇī).
- 504, last line, before মুখা, add: MB উরাথ «urāṭha» *thigh, thigh-bone* > NB উরাত, উরত, উরোত, উরুত «urāṭa, uratā, urōṭa, urutā» (uru+astha, urvastha, as in the 'Śatapatha-Brāhmaṇa'); ভাথী «bhāṭhī» *bellows*, in Barisal dialect (bhastrā-).
- 507, l. 9: after «udhō», add *a fool, an idiot*.
- 509, l. 21, read পুঁচি বাছ for পুঁচি বাছ.

- 510, l. 10 from end: add, after « rūpā » silver; and after rūpya-, stamped coin, with figure (= rūpa).
- 510, after l. 21, add: OIA « -pn- »: MB সোপ « sōpa » sleep, as in the 'Śūnya-Purāṇa', p. 85: সোপ করিয়া উঠিলেন গোসাঞি পত্নস « sōpa kariyā uṭhilenā gōsāñi pattusa » early in the dawn the Lord got up after having slept (svapna > MIA soppa, suppa).
- 513, l. 2 from bottom: correct বেওড়া to বেওরা.
- 513, l. 22, after (mukula), add: cf. Bhojpuri « bawāri—ām-kē bawāri » = Bengali আমের বোন, বউল.
- 514, l. 8: after -mr-, add *-mbr-.
- 514, after l. 17, as a separate para: OIA « -vy- »: the future base ইব « -iba- » (OIA -itavya-, MIA -iavva-, -iabba-).
- 514, l. 29, add: But the word is found in MIA as a *dēśi* word — « babbari = kōśa-racanā ».
- 515, l. 5, read bhūkh* for bhukha; after l. 23, add as a separate para: OIA « -dbh- »: MB আচাভুখ « ācābhuā » (atyadbhuta-); and then, after that, add the portion from উভিয়া যাওয়া to (ud+√bhr, bhar) in ll. 31-33 (by mistake entered under OIA « -rbh- »).
- 515, l. 22: add at the end: A form « bhēḍra » is found in OIA lexicons whence MIA « bheḍḍa » (Bengali) bhēḍā, (Nepali) bhērō, (Panjabi) bhērḥ, (Western Panjabi) ḍhleḍḍ, (Sindhi) bheḍrī. Bengali « mēḍā » = Hindi « mēḥā », Sinhalese « māḍa », from OIA « mēḍhra » (Amara-kōśa) < Indo-Iranian *maiḥdhra (whence probably also Skt. « mēṣa », Hindi « mēs, mēh » — « mēḍhra, *maiḥdhra » probably connected with OIA « mēhati » (R. L. Turner, JRAS, July 1928, p. 667, see also below, p. 555, ll. 4, 5, from bottom, where the entry under « mēḥā » is also to be corrected as above).
- 515, l. 25, add, after (sabhyāgāra): (Nalinikanta Bhattasali in *Ep. Ind.* XVIII, p. 85, derived « sābhāra » from « sambhāra > sabbhāra » wealth and plenty.
- 517, l. 13: the word চাউল « cāul » rice, husked and uncooked rice, is probably Austric: see Suniti Kumar Chatterji, 'Two New Indo-Aryan Etymologies' in the 'Zeitschrift für Indologie and Iranistik', Leipzig, 1932, pp. 31-40.

- 519, l. 19: *add*: The spellings in the 'Crepas Xaxtrer Orthbbhed', «*xuoron*» = স্মরণ, স্মরণ, «*atua*» আত্মা, আত্মা, etc., indicate an attempt to represent, in the Portuguese orthography of this work, the nasalized «*w*» pronunciation of a post-consonantal «*-m-*».
- 520, l. 9: *before* MB গৌড়া, *add*: গুই «*güi*» a *surname*.
- 520, l. 30: A few more examples of «*-m-*» > «*-w-*»—nasalization of «*w*»:
 OB পঁউআ «*pāuā*» *lotus* (MIA *sts.* *paduma-* = OIA *padma-*: cf. Bhojpuri *paū-nār* = *padma-nāla*); গৌআর «*gōārā*» *rustic, uncultured, rough* (*grāmāgāra*); গুই «*güi*» a *surname* (*gōmika*, *gōmin* owner of cattle, rich farmer: cf. Candra-gōmin, grammarian of Bengal, c. 600 A.D. = NB as in চাঁদ গুই *Cāda Güi*); MB বাঁন «*bānana* = *bāwāna*» *dwarf* (*vāmana*): cf. NB বেঁটে-বাঁকুরা «*bēṭe-bānkurā*» < **bāṇṭiyā-bāwānkara* < **ākāra-*» *short, 'of bantam height', and dwarfish*; *বাঁউলিয়া > বাঁউলৈ «**bāṇṭaliyā* > *bāṇṭulē*» *vagabond, vagrant, homeless, without work* (*vāta-maṇḍala-ika*: cf. Hindi *bawaṇḍar*, *baṇḍar* *whirlwind, confusion*).
- 521, l. 6: *add* সাতাসে', আটাসে' «*sātāsē, āṭāsē*» < *sāta-māsiyā, āṭha-māsiyā*» *child born in the seventh or eighth month*; বারাসা, বারাসে' «*bārāsā, bārāsē*» < *bāra-māsiyā*» a *poem describing the 12 months*.
- 521, l. 11: *before* ছাতিম, *add*: Standard Coll. গোম্বে [gomne] *late, a sts.*, for গোণে «*gauṇē* [goune, gōwne]» (< *gāuṇa-*).
- 522, l. 11: *add*: খড়ম «*khaṛamā*» *wooden clogs* (Hindi *kharāṇṇ*, Nepali *kharāu*: **khaḍāwā* < **khaḍāwa* < *kaṭṭha-vāua* < *kāṣṭha-pādukā*).
- 523, l. 10: *read* ঠ for ঠ.
- 525, l. 9 *from bottom*: *read* most for all; l. 3, *from bottom*, *correct* to intervocal.
- 527, l. 9: *correct* to বিটুপুয়ের.
- 531, *last line*: cf. also *sts.* folk-forms like ভগম্বে «*bhagamān*» for ভগবান্, *ভগবান «*bhagabān*, **bhagawān*» (*bhagavān*); ভাগ্যমণী «*bhāgyi-mānī*» as a *sts. feminine form* of «*bhāgyavān*».
- 532, l. 12: ফুল-স্পেড়ে: cf. Assamese ফুলান্ কাপোঁর «*phulām kāpōr*» *cloth with flower embroidery*.
- 533, l. 17: *before* Final... *add*: Also নায়ক «*nāyaka*», pronounced commonly as [næk]; l. 22, *add at the end*: cf. the traditional pronunciation of Sanskrit forms like «*Harāya, Yādavāya, Mādhavāya, Kṛṣṇāya*» as [h̥ar̥ae, j̥ad̥abae, mad̥h̥abae, kriṣ̥ṭ̥ae] in Vaishnava chanting or singing.

- 534, l. 11 *from bottom*: correct to পক্ষ.
- 535, l. 2: *read* (ô) *for* (ô).
- 536, l. 13 *from bottom*: *read as follows*: at a later time, Early Braj-bhakha in the West as well), to change . . .
- 541, l. 26: before নামে, *add*: নেমন্তন্ «nemantanna» *invitation to lunch or dinner* (nimantraṇa > *nōmantarna); এবেকে, বাবেকে «ēthēke, jāthēkē» *from this, from what* < «ēṛṭhēkē, ihāra thākiyā; jāra thēkē, jāhāra thākiyā».
- 543, l. 13, *add*: Faridpur District নৈদ [noid] < *নইদ, বইদ < বউদ < বৌদ;
l. 26, *add at the end*: Cf. Assamese «bhārāl = bhāḍār» (bhāṇḍāgāra), «pariyāl» (parivāra family), and Hindustani, Bihari *stss.* «daliddar, calittar» (daridra, caritra).
- 545, l. 11: before নুন, *add* নোড় «nōṛṭ» *an acid fruit* (lavalī > *lavadi).
- 548, l. 11 *from bottom*: *read* apa-smarati *for* pra-smarati.
- 548, l. 19, *add* আশগঁদ «āśā-gāḍṭ» *a medicinal plant* (āśva-gandhā); আশ-শৌড়া, শাওড়া «āśā-śāoṛā, -śēoṛā» *a plant* (āśva-sākhōṭa-).
- 549, l. 1: *read* śimsapā *for* śimsapā.
- 550, l. 9: *read* si *for* sī; l. 2 *from bottom*, *read* śatāyuh.
- 550, *add at the bottom*: In order to avoid this pronouncedly dialectal transformation of «s» to «h», which is held in ridicule, sensitive speakers of East Bengal dialects are occasionally found to use artificial forms like শার্মোনিয় for হারমোনিয় *harmonium*, শাপটিকট for হাফটিকেট *half-ticket*, শাইকোর্ট for হাইকোর্ট *high-court*, etc., with the idea that it is correct or 'genteel' to say «শ or স» for হ «h».
- 551, l. 18: cf. also MB বিছুরে «bichurē» *for* বিসরে «bisarē» *forgets* (vi-smarati) and Bengali মুছি, মুচি «muchi, mucī» *earthen crucible* (mūsikā; cf. Early Maithili mūsī, mūsā).
- 553, l. 25: *add*: রা [ræ:] *furrow line* (Murshidabad: রা-কানা হ'লছে [ræ-kana holc]he) *the plough has gone off the straight line* (MIA rēha, OIA rēkhā).
- 554, l. 9: গম «gāma» *wheat*: possibly there were three forms in spoken OIA, connected with the Persian «gandum» and the various other connected forms in the Iranian speeches (see Paul Horn, 'Grundriss der Neupersischen Etymologie', Strassburg, 1893, p. 209, No. 935), viz. (i) «gōdhūma (as in Sanskrit), (ii) *gēdhūma (whence Hindi gēhū), and (iii) *gadhamā (whence Oriya gaham, Bengali *gaama > *gāma > গম gamṭ)».

555, l. 27: *before* काहन, *add*: MB (ŠKK) आह «āhā» (āṣā).

556, l. 9 *from bottom*: read bāīci for bāīci.

557, l. 10: read sāhā for sāha; 11, read nēhā for nēha.

560, l. 9: read regarded for regard: l. 12, read Saifi for Saifi.

563, l. 3 *from bottom*: correct to syllable.

565: *top*. The Sounds of Old Arabic. Following the analysis of Arabic sounds by W. H. T. Gairdner in his 'Phonetics of Arabic', Oxford University Press, 1925, the table of Arabic sounds given on this page requires some correction:

After the compartment for *Glottal Sounds*, there is to be added another for the *Pharyngeal Sounds* of ح [h] and ع [ʿ] which have been now properly identified in their articulation. In this Pharyngeal Compartment are only two Fricatives, voiceless [h = ح] and voiced [ʿ = ع].

566, l. 8: Cf. the Indian pronunciation of «āqā» *lord, master, gentleman* as «āgā, āgā» (Āghā).

l. 11: This [tʃ] pronunciation of ك [k] is known as the 'kaškaša' pronunciation in the Arab world (Najd, Hijaz, etc.).

l. 20: *after* Greek, *add*: and Persian, Indian and other foreign. . .

l. 21: *after* «gamma», *add*: Thus we have Arabic جالينوس «Jalinūs» < Greek «Galēnos», انجيل «injil» for «euangelion», جرجس «Jirjis» from Greek «Géorgios», جند «jünd» for Persian گند «gund», نارجيل «nārjil» for Persian «nārgil» = Skt. «nārikēla», پادنجان «bādinjān» for Persian «bādingān» = Skt. «bātingana», etc.

568, l. 18, *after* thing, *add*: cf. ظاهر *manifest* = «lahir», رضا *a name* = «rela» in Malay; and in the Malayalam speech of Kerala in South India, رمضان *the Arab month Ramadan*, is pronounced (among the Moplahs) as «Ir'amaḷān'», وضو *ablutions* as «vuḷu», حاضر *present* as «hāḷir», etc.

570, l. 8, read 'Moghals' for Moghals; and in the Table of Consonants, take h from the Semi-vowel to the Fricative Line.

572, *after* l. 19, *add*: Transformations into Sanskrit and Prakrits of Perso-Arabic (and Turki) words, through popular North Indian pronunciation during the period of the Turki conquest, tenth to thirteenth centuries A.D. (with an artificial, archaistic orthography in some cases) are interesting: e.g.

- «sūratrāṇa or suratāṇa, Hammīra, Turuṣka or Turukka, Musallimāṇa, Addahamāṇa, babbarī, Arabbī, Kurāṇa, pāḷka, kammāṇa, nimāja, Khurāsāṇa, masīta, pēyāju, dokkāṇa, kitōba, mulukka, pātisāhī, gālīma, Asalāṇa, Imarāhima = Sulṭān, Amīr, Turk, Musalmān, ‘Abd-ar-Raḥmān, bābri, Qur’ān, pāik, kamān, namāz, Khurāsān, masjīd, pyāz, dūkān, kitāb, mulk, pātisāhī, gālib, Arslān, Ibrāhīm » etc.
- 575, l. 17, add: But in «galṭān» *wallowing, rolling* = গুলতান, গুলতন «gultān» *chattering, loud talking*, the «-a-» is probably changed to «-u- (or -o-)» through influence of গোল «gōḷa» *round, also noise*.
- 576, l. 7: read [tābu] for [tābu]; l. 11, correct Hindōstānī to Hindōstānī; l. 23, read fiab(e)li for fiab(e)i; l. 25, read হালুয়া for হালুয়া; l. 26, fiabji for fiabji; and l. 29: cf. also [sahn] *courtyard* > «sānā» *stone or cement paving*.
- 577, l. 4 from end: read বিনবৎ for বিনবৎ.
- 579, l. 22: correct inām to inām.
- 580, l. 9: read হিন্দু for হিন্দু; and l. 5 from bottom, before and, add: and আমারী «āmārī» *canopied seat on elephant* (‘imārī): l. 25: add ফরাসী, ফরাস «pharāsā, pharāsā» *carpet* (firās).
- 581, l. 14: read corpses for corpses.
- 591, l. 16: correct 2 to 3.
- 592, l. 16: correct nahr to nahr; l. 25, fiqr to fikr.
- 593, last line: add In as the last word.
- 595, l. 12: delete বনন, etc. (it is an Indian word).
- 596: l. 19: add মায় «māy» *along with, accompanied by, including* (Arabic ma‘, ma‘a, vulgo ma‘e).
- 597, l. 9: add শিকদার «śikadār» *a surname, an official title* (siqq-dār *Officer in charge of a district*). l. 23, add: Cf. Panjabi «vakhat» (waqt), Gujarati «śōkh» (śauq).
- 598, ll. 11–12: after Arabic add «kausaj < kausag» (Persian); l. 32: after a mistress, add: cf. Bhojpuri «khāngī», with «g»: another interpretation is that it is from «xānqah» *an establishment for Sufi religious men* > a woman who visits it.
- 599, l. 10: before, etc., add খাসী «khāsī» *a castrated goat* (xassī).
- 602, l. 18: correct «šart» to «šart».

- 603, l. 15: *add*: গৌড়া «gōṛā» a blind partisan, an ultra-orthodox person; গুন্ডা «guṇḍā» a ruffian, a paid rough (Persian «gundah» army, troops > Arabicized to «jundah», from I-Ir «vṛnda-ka»).
- 608, l. 5: *add, before* জমী; in Bengali, a nasalized long vowel (-ān, -īn, -ūn > -ṛ, -l, -ḷ) in a final position generally loses the nasalization: গজা «gajā» a sweetmeat (fried wafer sweetened with syrup, shaped like a tongue) (gāw-zabān > *gaojawā); নীমকী «nimkī» salted, pertaining to salt (namkin, nimakin); আয়লা-সয়লা «āyālā-sayālā» effusive friendship (among women), (ahlan-sahlan welcome).
- 608, l. 12, *from bottom*: correct phāṣjad to phāṣad.
- 608, l. 16: *add* ফাঁস «phāṣa» making public (fas).
- 610, l. 19: *before etc. add* মিদ্যা, মিদে «midyā, middē» a surname (mir-deh = head of a village).
- 610, l. 29; *add after* (illat): একলাই, দোলাই «ēka-lāi, dō-lāi» one-fold, two-fold > a piece of cloth tied round a child's head and neck as a loose cloak (lāṛ = fold).
- 611, *after* l. 11: *add* মোচোরমান «mōcōrmān» (musalmān—through a Bihari folk-form mucunmān).
- 612, l. 23: *add* ছিঁচুকা, ছিঁচুকে, ছিক-চা «chicakā, chicakē < chik-cā» a very slender iron rod, to clean huqqa tubes or pipes (sīx-cah).
- 613, l. 5, *from bottom*: *before* হাজির, *add*: নজর [naḡzor] present, offering (naor).
- 614, l. 2: Also আবেজ «ākhēja» encroachment (over rights of any one), enmity, rivalry (axao, axaz); MB. করধা beside NB করজা, করজ «karadhā, karājā, karajā» loan (qard, qarz); খিদির «Khidir», as in the place name খিদিরপুর «Khidir-pur» Kidderpore (xiḍr+pur).
- 619, *add, at the bottom*: Quite a number of Persian loans have been fully naturalized, and they are looked upon, as pure Indian words: e.g. সরম «sarama» (now-a-days spelt also as শরম «śarama») shyness, modesty (šarm); শক্ত «śakta» hard, strong (sakt); স্থৈ «susthē» as in ধীরে-স্থৈ «dhirē-susthē» = slowly, in a leisurely manner (sust); সৌখীন, সব «saukhinā, sakhā» taste, liking, amateur (šauq, šauqin); নির্যস, নির্জস, নির্জোস «nirjasa, nirjōsa» unmixed, pure (Skt. nir+jōṣ excitement); and hybrids with «-ḍā or -ṛā» affix, like হিজড়া, লাড়ড়া or লাড়ড়া, বেড়ড়া or ব্যাড়ড়া, তগড়া or তাগড়া «hiḡḡ-ṛā, lāṅḡ-ṛā or lxāṅḡ-ṛā,

bedā-rā or bæda-rā, tag-rā, tāg-rā » (< hiz *eunuch*, lang *lame*, bad *bad* or *evil*, tag *running*), etc.

- 620, l. 7, after West Bengal, add: During the sixteenth century and considerable part of the seventeenth century, the Portuguese controlled the Indian seas (Bay of Bengal, the Indian Ocean and Arabian Sea), and Indian maritime trade and commerce were at their mercy. An interesting side-light into the state of affairs is thrown by a treaty between the Portuguese in Goa and Paramānanda, the Raja of Bakla in South Bengal (*el Rei Parmananda*, *Rei de Bacalaa*), who sent as his emissaries to Goa two men, Nīamat Khān (*Nematcāo*) and Kānu or Ganu Biswās (? = *Gannu Bisuar*)—the latter being the Dewan of the Raja (*Veedor da fazenda do el Rei*). Dom Constanino de Bragança was then Viceroy of Goa. The treaty was executed on 30 April, 1559. The Raja was to give certain trade privileges to the Portuguese, in return for *cartazes* (passports or naval licences) for four ships of the Raja being permitted annually to visit three ports in the Indian waters, two for Goa, one for Ormuz and one for Malacca. Presents were sent by the Raja to the Portuguese authorities, and there were other terms (see Surendranath Sen; 'Historical Records at Goa', *Calcutta Review*, May, 1925, pp. 171–194).

For Luso-Bengali literature (Bengali works written by Portuguese *padres* and under Portuguese auspices), see *ante*, Note on page 136.

- 621, l. 10: correct *Collected* to *Collected*.
 623, l. 11: read তোলো for তোলা.
 625, l. 5: read 'coffee' for 'caffee'.
 643, l. 6: before 'theatre', add: (also থিয়েটার «*thiēṭār*», commonly in Calcutta cockney, through assimilation with the following cerebral).

MORPHOLOGY

- 654, l. 20: after «*karata*», add রাগত «*rāgata*» *angry, angry-like* (*rāga* *passion* > *anger*), as in একটু রাগত হইলেন «*ekṭu rāgata hailenā*» *he became a little angry*.
 656, l. 13: read ghūrṇ- for ghūrṇ-.
 657, l. 24: before পোনা, add পোনা «*pōnā*» *fish spawn*, also *children, offspring* as in ছানা-পোনা «*chānā-pōnā*» (*pōta*-+-*na*-).

658, l. 4: read *রাধনী* for *রাধনী*.

658, l. 15: correct «vana» to «pavana» (OIA «danta-pavana»—this is a disguised compound: cf. পলাশন, মালারন, মালনী «palāśana, māṇḍāraṇa, jāmbanī» place-names, from «palāśa-vana, māṇḍāra-vana, jambu-vana > *jāmbaana+ -ī»).

658, after l. 15, add:

(50) From অনিয়া, অ'নে, ওনে, উনে «-ana-+ -iyā > -aniyā, -a'ne, -ōnē, -unē» in the sense of *doer*: দুখ-দিয়নিয়া > দুখ-দিউনে', মিছ-কহনিয়া > মিছ-কউনে, কাননিয়া > কানুনে', etc., «dukha-diyanīyā > dukhā-diunē, micha-kahaniyā > michā-kaunē, kāṇḍaniyā > kāḍunē one who weeps» etc.

659, l. 23: before etc., add চৌতিশী «cautiśā» acrostic and alliterative verses, with the 34 consonants (cau-tiśā < catus-triṃśat-ikā).

661, l. 15: after of course, add:

The source might also be, at least in some cases, OIA «-āyita» meaning *behaviour or nature of*: e.g. বাব্বাই «bāmnāi» (brāhmanāyita), চোরাই «cōrāi» (śaurāyita).

661, l. 19: দোলাই: see also Note on page 610, l. 29.

661, l. 24: before, etc., add বাড়াই «jhārāi» *cleaning, cost of cleaning* (বাড় «jhārā < jhāṭa» brush, shrub > broom-stick); পোছাই «pōchāi» *rubbing, mopping* (পোছ «pōch» < «pra-uñch»); কামাই «kāṁāi» *earning through work > abstention from work (with full pay!) (karma)*; বোঝাই «bōjhāi» *loading* (bōjha = load).

661, l. 30: before মিঠাই add: হাড়াই, ডোমাই «hārāi, ḍōmāi» *the uncultured or boorish ways of a Hāḍī, a Ḍōm > riotous behaviour.*

663, l. 9, add at the end: cf. Assamese «pōwāti».

663, l. 13, add: cf. also West Bengali গোড়াইত, গোড়াৎ «gōṛāitā, gōṛātā» = Magahi «gōṛait» (gōḍa, MIA *dēṣi* gōḍḍa foot > gōḍalāta footman, attendant, watchman).

664, l. 3, Other words with same affix: ঘেরাও «ghērāō» *surrounding* (√ghir, √gher); লাগাও «lāgāō» *attached* (√lāg be in contact); মিল- —মিলাও «mil- —milāō» *close unity* (√mil); বিকাও «bikāō» *for selling* (probably < Hindi «bikāū»); কমাও, বাড়ীও «kamāō, bārāō» *lessening, extending* (kam, √bārḥ); etc.

- 665, l. 11: Other words: বানান «bānāṇa» *spelling of words; building or making* (varṇāpana); চিতান, চিতেন «citāṇa, citēṇa» *rousing* (*oittāpana); চাপান «cāpāṇa» *pressing, attack* (√cāp); ছিটান «chiṭāṇa» *sprinkling* > ছিটেন «chiṭēṇa» *off the tangent, irregular* (applied by some Bengali Roman Catholics to Protestants) (√chiṭ); ভাগান «bhāṣāṇa» *floating* (√bhāṣ); খাওয়ান-দাওয়ান «khāōāṇa-dāōāṇa» *feasting* (*khādāpana, *dāpāpana); আগুয়ান «āguāṇa» *advancing* (agra+āpana); পাছুয়ান, পেছোন «pāchuāṇa, pēchona» *going behind* > back-side (pāch < paścā+āpana); গোবাড়িয়ান > গোবেড়েন «gō-bāriyāṇa > gō-bēṛēṇa» *thrashing with a stick* (bāri), as a cow or ox (gō: gō+bāri+āpana).
- 665, l. 26: after (= darśani); add হাঁফানী, হাঁপানি «hāphānī, hāpāni» *taking deep breath, asthma* (< hāph).
- 666, l. 2, add: Cf. also মউনী, মৌনী «maūnī, maunī» as in ঘোল-মউনী «ghōla-maūnī» *churning stick (to separate whey from cream)* (*mathanikā-); MB মেলানী «mēlānī» *farewell* (√mel = spread or cast away, throw+āpanikā).
- 666, after l. 12 add:

(14a) আনিয়া, আনে «-āniyā > -ānē: -āna- (kṛt suffix)+-iyā (laddhita)». An extension of suffix No. (14)—found in a few words in an agentive, attributive or abstract sense, or with implied familiarity or contempt: e.g. লতানে «latānē» *creeper-like* (latā+āniyā); একানে «ēkānē» *singly, all by oneself* (ēka-); EB (Barisal) বিয়ের বানানিয়া মিঠাই «ghiyērā bānāniyā miṭhāi» *sweet or pastry made with ghee*; হাঁটানে বেটা «hāṭānē bēṭā» *a stepson, lit. a son who comes walking with his step-father, after his widowed mother's remarriage*: among Muslims in parts of South Bengal (√hāt+āniyā); যোগানে, যোগানে «jōgānē» *one who supplies* (yōga-), ভোগানে «bhōgānē» *one who causes to suffer* (bhōga-); খেদানে «khēdānē» *one who drives away* (< khēdā driving); হারানে, পরানে «Hārānē; Parānē» *contemptuous forms of names like Hārānā-candra, Parānā-candra or Prāṇa-kṛṇa*. Cf. also the forms like সুখ-জাগানিয়া, ঘুম-ভাগানিয়া «sukha-jāgāniyā, ghuma-bhāgāniyā» (used by Rabindranath Tagore); কাঁদানে < কানানিয়া গ্যাস «kāḍānē gyās» = *tear-gas*. These forms would be slightly archaic for modern Standard Colloquial. There has been a merging of «-āna-» and «-ānē-», owing to phonetic decay.

- 666, Section 410, *add*: आगनी «āmāni», also pronounced आँगनी «āwāni» *water in which boiled rice has been soaked for the night, slightly fermented* (ācāma-pānīya); धारानि «dhārāni» *water or liquid which trickles or flows down* (dhārā); छेरानि «chērāni» *watery excrement* (cf. Gujarati chēr, chērāṇṭō, *ibid.*).
- 667, ll. 9, 10, 11: आनिनी, आनिनि: this word really means *a follower of a deity or a teacher, a member of a sect, an attendant, a servant* (in the last sense it is found as «āmanajika» in the Maithili 'Varṇa-ratnākara', p. 406; from OIA «āmnāya, āmnāyin, āmnāyika»).
- 667, l. 31: *add*: फाजलाय, -लायि «phājalāma, -mi» *cheekiness, behaving like a learned man* (Pers. fāzil); डेपौय, डेपौयि «dēpōma, -mi» *over-smart or cheeky behaviour* (< dēpā young of snake, dēpuā > dēpō over-smart boy).
- 670: *read rūpāli for rupāli in l. 7, and rūpuli for rupuli in l. 8.*
- 670, l. 9: *add*: Other instances of this «-āla» and its extension «-āli»:
 नानल «nāmālā jami» *low land* (nām, √nam); मिशाल, मिशालि, मिशेलि, मिशिलि «miśālā, miśāli, miśēli, miśili» *mixture, mixing* (√miś); बाँखाल «jhājhālā» *with a strong or pungent flavour*; जमकाल «jamākālā» *gorgeous* («jamak», as in «jāk-jamak» *gorgeousness*); ठाकुराल, -लि «thākūrālā, -li» *behaviour like a god or a prince* (thākura); बड़ाल «baṛālā» *a big man > a surname* (Dēśi baḍḍā *big, great*); बिजाल, बेजाल «bhijālā, bhējālā» *watered > adulterated* (bhijā *moistened*); गौडाल, गौडाल «gāḍ(h)ālā» *a strong smelling plant, the leaves of which are used as a drug* (gandha-; also gandha-mādala); हौड़ल, हौड़ल, हौड़ियाल > हेंड़ल «hōṛālā, hārālā, hāriyālā > hērōlā» *a hyena* (Dēśi? cf. Hindi hūḍār *hyena*; the basic word may be «haṇḍā, or haṇḍī» *a big earthen pot*, and connected with it are many other words like «hūṇḍā» *an idiot*, «hūṇḍī» *insurance* (= *monoy put in a pot: money sent in business transactions, etc.*; cf. also हौदल «hōḍālā» *fat, pot-bellied*); आनाल «ālālā» *rich man* (? Perso-Arabic 'alā' = *superior*; also explained to mean *without son or child*—a+lāl = *without son*, which is doubtful); दूलाल «dulālā» *a pet child, a darling* (dulā < dullaha < durlabha-, also = *bridegroom*); in the Sundarbans, to the South of Calcutta, we have बाँटाल «bāṭālā» *way-laying, waiting hidden for prey* (bāṭa < vartman); माँठाल «māṭhālā» as in माँठाल चरगा *driving, e.g. deer along fields or open*

spaces (māṭhā *field*), গাছান « gāchāḥ » *waiting for shikār from the top of a tree* (gāchā), শিঙ্গান, শিঙ্গেন « singāḥ > singēḥ » *horned*, as in কাঠ-শিঙ্গেন « kāṭhā-singēḥ » *with dry horns*, so চাম-শিঙ্গেন « cāmā-singēḥ » *with velvety horns* (for deer); MB সূতালি « sutāli » *function as a charioteer* (in Giris Chandra Ghosh), on the model of নাগরালী, নাগরালি « nāgarālī » *the way of a gallant or a lover*, ঠাকুরালি « ṭhākurali » *the way of a God*, etc.

In OIA, this affix « -āla » was both a primary (*kṛt*) and a secondary (*taddhita*) affix, and both have become indistinguishable in Bengali.

670, after l. 21, add: Also Maimansingh মৈষাল « maiṣāla » *buffalo-herd* (maṣa-pāla); Sundarbans Bengali মউলা, মউলো, beside মাওয়ালি < *মহওয়ালী « maṣulā, maṣulō, māoāli < mahuāli » *a collector of honey* (*madhu-la-, ? madhu-pālika); NB গঁজেল < গাঁজিয়াল « gējēḥ < gājjiyāla » *a hashish addict* (gañjikā-pāla).

Note also some old Brahman surnames from names of villages: কান্জিলাল « Kāñjilāl » (Skt. Kāñji-bilva-pāla > MIA kañji-illa-āla), পুশিলাল « Puṣilāl » (< Pōṣala- or Poṣila-pāla), মোতিলাল, মতিলাল « Mōtilāl » (?Mauktika-illa-pāla, *Mottia-illa-āla), ঘোষাল « Ghōṣāl » (< Ghōṣa-pāla).

672, l. 17: read রাঁধনী for the first রাঁধুনি.

673, l. 2: read বটুঘী for বটুঘী.

676, after § 423, add new section:

(28a) -ইতা « -itā ». The source of this « -itā, -tā » is not clear. See below, p. 692, No. (48), and add in that connexion নালিতা > নাল্তে « nālītā > nāl'tē » *leaves of the jute plant used as greens, bitter in taste* (of. kirāta-tikta > OB cirāyita, NB cirātā, cirētā: *a bitter herb* < ?nāla + tikta- > nālītā; but found in the 'Prākṛta-Paiṅgala' as nālica-gaccha); চালিতা, চালতা, চাল্তে « cālītā, cālātā, cāl'tē » *an acid fruit*; পাল্তে মাদার « pāl'tē mādārā » from « *pālītā-mandāra » *a plant*; বালতো, বালদো < বালতুয়া, *বালিতা + উয়া « bālātō, bālādō < *bālītā-uyā » *the fronds of the coconut* (?); তালতা, তালদা « talā-tā, talādā » *a kind of very slender bamboo, for making umbrella-handles*, etc.

676, after § 424, add new section:

(29a) ইয়ান > এন « -iyāna > ēna »; extension ইয়ানিয়া, যানে « -iyān-iyā, -ānē ».

This adjectival affix indicates connexion: from OIA «-iyā» (or «-ikā-») plus a generalized adjectival «-ana». Examples পূবেন «pūbēnā» *easterly, eastern (as a breeze)* (pūba < pūrva, *pūbiyāna); ন'লেন < নলিয়ান «nā'lēnā < naliyānā» *new, as of date-palm molasses* (navaliya-+ana); গ'ড়েন < গড়িয়ান «ga'rēnā < gariyānā» *sloping* (Dēti gadḍa to roll); মিঠেন «miṭhēnā» *sweet, sweetish* (miṭṭa-). Words in this «-iyāna, -ēna» are comparatively few in number. (But Bengali পড়িয়ান > প'ড়েন «pariyāna > pa'rēnā» *woof* (from OIA pratitāna); Jessore Bengali কাতিয়ান > কাতোন «kātiyānā > kāt'nyenā» *belonging to the month of Kārttika* (OB and Assamese কাতী, কতি «kāti», OIA «kārttika»: used for rice, winds and storms). The word খতিয়ান «khatiyānā» *estimate, statement of loss or gain*, either from Perso-Arabic «xatt» *writing, letter, accounts*, or from Skt. «kṣati loss = khyati+iyāna».

There is a Maithili affix «-āin», adjectival, as in «dudhāin, pitarāin, kaśāin, kaṭhāin, telāin, ichāin», etc., = *milky, brazen, astringent, wooden > tasteless, oily, like prawns* (ichā, icā), etc., but it is different in origin.

677, l. 18, add: A few words in «-ēlā» are connected with the suffix: «-ita+illa-, -alla > -ielā, -ēlā»: e.g. সুরেলা «surēlā» *with fine tune* (sura < svara), ঝামেলা «jhāmēlā» *trouble, tumult* (jhamma, jhampa), বনেলা «banēlā» *wild* (vana), হিমেল «himēlā» *cool, icy* (hima-), আধেলা > আধলা «ādhēlā, ādhālā» *half, half-pice* (ardha-), etc.

677, last line: read pleonastically for peonastically.

679, l. 13: the source of দেরখো «dērākhō» is OIA «dipa-vṛkṣa-».

682, l. 13: read ḍholla for dholla; l. 20: before পুটকে, add: মেচকো, মেচকা in মেচকো or মেচকা ফের «mecākā, mecākō» in «mēcō phērā» *a strong knot, a complication < a knot in a jute rope* (< মেচা «mēcā» *jute* in tracts to the south of Calcutta). Cf. also place name মেচাদা «Mēcādā (< mēcā+daḥa)».

682, bottom of page: So কান্‌কো «kānākō» *fish gills* (kāna < karna). The word আন্‌কো, also আন্‌কা «ānākō, ānākā» *strange, unknown, odd*, suggests «āna < anya+kuā», but there is another form আন্‌খো, আনখা «ānākhō, ānākhā», with which we may compare Hindi «anōkhā, anāykhā» *strange, new, rare, not seen before* (< an-avēkṣā- *not seeing or testing before* + -uā in Bengali).

683, after l. 23, add:

A pleonastic or approximative use of an extended form of this «-ka» affix, «-aka, -ēka», is found in forms like কতক, কতেক «katakā, katēkā» a little, a certain amount (কত «kata» how much?); so যতেক, ততেক «jatēkā, tatēkā» (< যত jata, তত tata); ক্ষণেক «kṣaṇēkā [khōnek]» for a short while (kṣaṇa); দিনেক «dinēka» about a day (dina); গোটা দশেক টাকা «gōṭā-daśēkā ṭākā» about ten rupees (daśa), থান তিনেক বই «khānā-tinēkā bai» some three books, গোটা আটেক টাকা «gōṭā-āṭēkā ṭākā» about eight rupees, etc.

684, § 434. The source of বাবাচী «ghāmāci» would appear to be OIA «gharma-carōikā», by haplology of «-ca-». We have in Assamese বরচীয়া «gharaciyā» domestic (ghara + -cca + -iā), কুন্দুচ «kundhuca» hateful, repulsive (kabandha-), দাবচা «dābacā» a kind of grass (darbha-), বানচ «bānaca» cost of making a thing (varṇa-tya-), etc.; Bengali বাহিচ, বাইচ, বা'চ «bāhica, bāicā, bā'ca» boat-race beside Assamese বৈচা, বাইচা «baicā, bāicā» boat-man, may be connected with «vahitra boat, ship» > vāhitrya > *-bāhicca», but «bāha» to row a boat, বাহী «bāhi» a rower cannot be dismissed; Bengali ছোঁয়াচ «chōācā» contagion (√chō to touch) may also show the same affix.

684, after § 434, add:

(39a) -চ, -আচ «-ca, -āca-», extended to চি, আচি «-ci, -āci». This is from OIA «apatya» offspring: e.g. বেঙ্গাচি «beṅgāci» tadpole (বেঙ্গ «beṅga < vyaṅga» frog + «apatya-» > avacca-); জেয়াচি «jēyāci» woman with her baby living (jīvitāpatyā); মড়কে < মড়কিয়া «ma'ruñcē, ma'rañciyā» as in মড়কে পোয়াতি «ma'ruñcē pōāti» a mother whose children die early (mṛtāpatyā).

(A «-c-; -ñc-» affix, in a few words like কেরাচি «kerāci» a hackney carriage (cf. Hindi kirāyā carriage-fare), ঘোড়াচি «ghōṛāñci» a high stool to reach things (ghōṛā), বান্ধাচি «bāñhāci» horse-hair (bāñha), remains unexplained.)

685, after l. 6, add: গুমোট, গুমট «gumōṭa = gumāṭa» sultry weather, hot and moist without breeze (gṛīṣma > gimha, *gumha + vṛtta); Sundarbans Bengali পট < পাইট «pa'ṭa = pōṭ, paṭa» narrow forest track for deer (pada-vṛtta, *paya-ṭa); চ'ট < চইট «ca'ṭa, calṭa» movement of deer (cara-vṛtta?), আট < আইট

- « āṭṭa, āṭṭa » *high land in the jungle with evidence of previous human occupation (?)*; NB লোপাট « lōpāṭa » *obliteration, removal, destruction* (lōpa-).
- 686, after l. 21, add: This affix « -ṭā, -ṭi, -ṭi » now behaves like an independent word, meaning *one piece, a single item*: e.g. এটা, ওটা, সেটা « ēṭā, ōṭā, sēṭā » *this piece, that piece, the other one*; উপরের-টা, নীচের-টা « uparēr-ṭā, nicēr-ṭā » *the one at the top, the one at the bottom*, এ বছরের-টা « ē bacharēr-ṭā » *the one belonging to this year*, কাছের-টি « kāchēr-ṭi » *the nice little one near at hand*, etc.
- 686, bottom: add: বখাটে, বকাটে « bakhāṭē, bakāṭē » *a boy gone astray* (Bengali বখা, বকা « bakhā, bakā » = Hindi « bahak-nā » *to go wild or astray* < « bahakka: vah-akka + vṛtta-ika-āka > bakhāṭiyā »).
- 688, l. 5: correct <, before the word গাপুড়ে, to, >; read sāpāriyā for sāpāriyā.
- 688, l. 9: With this is to be connected হাটুরে < হাট + র + ইআ « hāṭurē < hāṭa-ra-iā » *a man of the bazaar*; কাঠুরে < কাঠ + র + ইআ « kāṭhurē < kāṭha-ra-iā » *a wood-cutter*; ঢাকুরে < ঢাকুরিয়া « dhākūrē < dhāka-ra-iā » *a drummer (?)*: cf. ঢাকুরিয়া « Dhākuriyā » *name of a place in South Calcutta*, etc.
- 688, l. 25: add: আগাড়ী, পিছাড়ী « āgārī, pichārī » *before, after* (agra + vāṭa-ika, paścā + prṣṭha > picha + vāṭa-ika); আঁকড়া « āṅkārā » *to embrace, to grasp with both arms* (aṅka-vāṭa-: cf. Old Bengali aṅka-wālī *embrace*, Old Hindi ākwārī = aṅka-pālikā); চাপড়া « cāpārā » *to pat, to slap* (cappa to press + vāṭa); সাবড়া, সাবড়া « sābārā, sābārā » *finishing, to finish completely* (? sarva-vāṭa-).
- 692, l. 2: after « ēōṭā », add: cf. Early Awadhi as in Tulasidāsa « ahiwātā »; and at the end of the line, add: বেসাত, বেসাতী « bēsātā, bēsāti » *trude, buying and selling* (vaisya-tva).
- 692, l. 12: These words also show the same affix: কাঁচ < *kāṣṭā « kāṣṭā < *kāṣṭiyā » *sickle* (OB Sarvānanda « kāṣā, Pāṇini Uṇādi « kāśū, kāśū » *a spear or lance*, +patrikā); কোঁচা < *kōṣṭā « kōṣṭā < *kōcatā » *a small broom* (Bengali kuoi brush < kūroikā *fine brush* + patra-); মেচতা, মেছতা, মেতা « mēcātā, mēchātā, mēsātā » *a plant like the hibiscus, from fibres of which ropes are made* (cf. Bengali মেচা « mēcā » *jute* + patra ?).
- 697, l. 6 from bottom, add: « ugra-rūpa » *exceedingly fierce*, Pali « kalla-rūpa < kalya-rūpa » *exceedingly blessed* ('Sutta-nipāta', Nālaka-sutta 2). The

word « kâma-rûpa > kâuru » in Assamese has retained something of its original sense as *whimsical, awry, ugly*: in slang Bengali কেউরে (কেউরে) « kôûrê = kôûrê » (< *kâwaruiyâ) meaning *crooked, ugly*, possibly carries on a pejorative sense of the word. Cf. also MB ঝাঁঝ « jhâma-ru » *pale, dried up* (jhâma-rûpa).

The English word *kangaroo* has fallen in line with the above in Bengali. Cf. also Bihari (Magahi, Maithil) « but-rû » *child, baby* > *silly person*, from Turki « buta » *child* + Indian affix « -rû ».

697: Above affix No. (54), add:

(53a) रोल, रूल « rōla, rula ». This rare affix, found in Sanskrit in a few compounded words as « rōla », occurs in the names of a few insects and plants. There are, e.g. the MB words উতরোল « utarōla » *loud noise, strong, forceful, full of trepidation, anxious, eager* (sts. from ut + rōla: *loud-sounding*) and উভরোল « ubharōla » *too much noise, high or loud noise, neglect* (MIA. ubbha < ūrdhva + rōla), where we have the same word, which is on the way to becoming an affix, like « rūpa » giving « -rû, -ru, -ur ». The exact sense is not clear—it may mean *making a noise or buzzing sound, or sounding like, or resembling* (√ru), but that does not explain all the words. Examples: ভিষরুল « bhimarulā » *a hornet* (Skt. bhṛṅga-rōla *a wasp*); কাঁকরোল « kākā-rōlā » *a kind of fruit* (? kaṅka), < also *an abscess in the arm-pit* (< kaṅkha < kakṣa); আমরুল « jāmārulā » *star-apple* (jambu); আমরুল « āmarulā » *a small shrub, with leaves of an acid taste* (āmra); MB., South Bengali বাঘরোল « bāgha-rōla, bāghā-rolā » *hyena*; বুরুল « burulā » *a finger-joint, a third of a finger-length* (?). Cf. also place names like সুরুল « Surula », তিরোল « Tirōlā »; MB মারুলি « māruli » *road, path*.

R.L. Turner in his 'Comparative Dictionary of the Indo-Aryan Languages' does not postulate « rōla » as a likely basis for these compounds, and some of the words he explains differently. NB পারুল « pārulā, jārulā » *names of trees*, are from « pādali, *jādali = Skt. pātali, jāṭali- ».

699, l. 5 from bottom: read ঝুপসা for the second ঝাপসা.

699, l. 28, before ঝাপসা, add: কোহাসা > কোয়সা, কুহাসা « kōhāsā > kōāsā, kuhāsā » *fog*, beside Early Bengali কুয়া « kuā » Magahi « kuhā » *fog*; ধুসসা

« dhumāṣā », feminine ধুমসী « dhumāṣī » *bulky, ungainly* (Bengali ধুমা, ধুমো « dhumā, dhumō », Assamese ধুমা « dhumā » *big, bulky, ungainly*).

701, l. 21, add: cf. Hindi « duhrānā » *to repeat*.

702, l. 4 from bottom: read thānī for thanī.

703, l. 1: correct to Perso-Arabic.

704, before No. (4), add:

(3a) জাত « jāta »: a Sanskrit form, which in Bengali pronunciation as [jato], represents both Sanskrit « jāta, yāta » *born, gone*, is now quite common: e.g. পকেটজাত « pākēṭ-jāta » *put inside one's pocket*, খাতা-জাত « khātā-jāta » *entered in a book*, অভিধান-জাত শব্দ « abhidhānā-jāta śabda » *word entered in a dictionary*.

705, before Affix No. (5), add:

(4a) ত: « -taḥ », also তো, ত « -to, -ta »: this Sanskrit affix, pronounced in Bengali as [to], is found with both *ts.* and *tth.* as well as foreign words, in the sense of *according to, owing to, because of*: e.g. ধর্মত:, বস্তুত:, ন্যায়ত:, জ্ঞানত:, আইনত: « dharma-taḥ, vastu-taḥ, nyāya-taḥ, jñāna-taḥ, āina-taḥ (according to the law: Persian āin) »; so মুখ্যত:, গৌণত: « mukhya-taḥ, gaṇataḥ » *primarily, secondarily*.

705, before (7), add:

(6a) ত্র « -tra » > ত্তর « -ttaraḥ », উত্তর « -uttaraḥ ».

This is found in a few words meaning *land set apart for a religious purpose*. The source of it is the Sanskrit « -trā », as in « Gūrjara-trā » *the land settled in by the Gūrjara people* > « Gujjaratta > Gujarāt ». We had first ব্রহ্মত্র « brahma-trā » *land in which Brahmins were settled*, and this in Bengali pronunciation became ব্রহ্মত্তর « bramhōttaraḥ » which was written as ব্রহ্মোত্তর, as if made up of ব্রহ্ম+উত্তর, and it got a modified sense of *land without rental donated to a Brahman*. By extension of this form and sense, we have দেবত্র > দেবোত্তর « debatra > debōttaraḥ » *land dedicated to a god or his temple*, and পীরোত্তর « pīrōttaraḥ » *land dedicated in the name of a Pir or Muslim saint*.

706, under (9) ময়, add: It is likely that in the locative sense, as in দেশময় « deśa-mayaḥ » *throughout the land*, the affix is partly based on the NIA locative suffix derived from « madhya », noted *infra*, p. 751.

706, before last line, add:

(12) স্ব «-stha».

467a. Following Skt. forms like দেশস্থ «dēśa-stha» *remaining in the land*, সভ্যস্থ «sabhā-stha» *present in the assembly*, মধ্যস্থ «madhya-stha» *remaining in the middle > arbitrator*, etc., the compounded «-stha» has come to be used as an affix with *bh.*, and foreign words, in the sense of *occurring at, present in*, etc.: e.g. কলিকাতাস্থ «Kalikātā-stha» *of Calcutta, from Calcutta, staying at Calcutta*; লড়াইস্থ সংবাদদাতা «laṛāi-stha sambād-dātā» *war-correspondent*; কর্ণওয়ালিস-স্ট্রীটস্থ দোকান «Karnawālis-ṣṭrīṭa-stha dōkān» *shop in Cornwallis Street*, etc.

706: There is frequently a free use of some of the common Sanskrit suffixes, even with foreign words: e.g. adjectival «-ya», as in চার্জ < English *charge* + «-ya» = চার্জ্য, চার্জ্য «cārj-ya; cāryya», falling in line with «kāryya, dhāryya», etc., and meaning *chargeable* (cf. in the Will of Raja Satrugṇadēva Dhavaladēva of Dhalbhum Raj, 11 May 1905—উক্ত চব্বিশ হাজার টাকা আমার ধনভূম জমিদারীর উপর চার্জ অর্থাৎ দায়-সংযোগ হইবে); না পার্য্যমানে «nā pāryyamānē» *if one is not able* (Bengali √pār to be able), colloquially «nā pārjimānē, nā pājimānē»; affix «-itā, -ita», as in Arabic «nikāh» + Sanskrit «-itā» = নিকাহিতা «nikāhitā» (as in legal documents—তস্য নিকাহিতা বিবি «tasya nikāhitā bibi» *his wife legally married in the nikāh form*, in imitation of বিবাহিতা = Skt. vivāhitā), etc.

710, l. 28, add: cf. Early Awadhi «asañkā» *fear* (Tulasī Rāmāyaṇa: «asa bicāri tumha tajahu asañkā» *thinking thus, you abandon fear*).

711, bottom, below last line, add: cf. Early Maithili «nir-āpana» *not one's own* (nir+āpana: purukha nir-āpana capala-mati: Vidyāpati): also Bengali নির্জাতি «nir-jhañjhāṭa» *without any trouble* (jhañjhāṭa). The prefix «nir-» is also found with foreign words: e.g. «nira-josu» in Early Awadhi (nir+ Persian jōs), Bengali নির্জস, নিরজস «nir-jas, nijjas» *pure, unmixed*; «nir+ Persian dam» *breath* > নির্দম, নিদম «nir-dam, niddam» *uninterrupted, severe*.

712, Add at the beginning:

(5a) পাতি, পাত «pāti-, pāt-».

473a. This word, in the sense of *small*, occurs with a number of terms, like পাতি-কুয়া or পাতি-কুও, পাতি-কো «pāti-kuā, pāt-kuō, pāt-kō» *a small*

well (as opposed to an ইদারা « *Idārā* » a large masonry well < *indrāgāra*), পাতি-শিয়াল « *pāti-śiyālā* » small jackal, পাতি-লেবু « *pāti-lēbu* » a kind of tiny lemon (as opposed to other kinds), পাতি-হাঁস « *pāti-hāśā* » duck (as opposed to রাজহাঁস « *rāja-hāśā* » = goose), পাতি-ভাঁড় « *pāti-bhāṛā* » small earthen cup, পাতি- or পাত-মোড় « *pāti-, pāt-maurā* » an ornament for the head, generally of pith and tinsel (< *mukuta*), পাতি-কাক « *pāti-kākā* » crow (as opposed to দাঁড়-কাক « *dārā-kākā* » jack-daw), পাতি-নেড়ে « *pāti-nēṛē* » 'a shaveling', small shaven-headed one = Mohammedan of the lower castes (a term of abuse), etc. The form occurs in East Bengal as পেতি « *peti* », as in পেতি-কোআ « *pēti-kauā* » crow, পেতি-বেকুর « *pēti-mekurā* » kitten. The source seems to be OIA « *patra-* » leaf, diminutive « *patrikā* », MIA « *pattia* » thin, not thick (cf. « *patra-la-* » = পাতলা *pāṭalā* » thin). The French « *petit* [*poti, pti*] » small has been suggested by some as the source of this form, but it is exceedingly unlikely, despite the fact of the presence of the French in Bengal (at Chandernagore), and noting the East Bengali form « *pēti* » presenting an unexpected vowel in the « *-ē-* » (the East Bengali form, however, seems to be a borrowing from Standard Bengali, with irregular alteration of the vowel: but cf. বেদি beside বাদী, below, under p. 714).

712, l. 12: after (< *vēlā*); 'sts', add: cf. Hindi « *subēr* », also « *sukāl* » early, in the morning, beside « *kubēr* » evening, and (« *bikāl* » evening, « *vikālikā* » > *biyārī*, *byārī* » evening meal).

712, l. 13: correct « *nābālāka* » to « *nābālāka* ».

713, under (5): cf. বদভাষ « *badabhyāśā* », sandhi-form for « *bad+abhyāśā* ».

Also বদনাম, বদনামী « *bad-nām, bad-nāmi* » bad reputation.

Under (3): না-দান « *nā-dān* » not knowing, ignorant > না-দান-ইয়া « *nā-dān-iyā* » foolish, in contempt নাদানো, নেদানে, ন্যাদানে « *nādānyō, nēdānē, nyādānē* [= *nēdane*] » ignorant (for a school teacher).

714, after line 4, add: (8) নর « *nar* » and বদা « *maddā* », and (9) বাদী « *mādī* » or বেদি « *mēdi* », male and female prefixes < Persian « *nar* » and « *mard* », and « *mādah* » (+Indian affix « *-in, -ī* »): cf. Maithil « *mēdin* » (< *māda-in-i*), Bengali « *mēdī* » > *mēdi*: e.g. নর-হাতী « *narā-hāṭī* » male or bull elephant, বাদী-হাতী « *mādī-hāṭī* » cow elephant, বেদি-শিয়াল « *mēdi-śiyālā* » vixen, she-fox, বদা-গঁড়ার « *maddā gaṇḍārā* » male rhinoceros, etc.

- 720, ll. 8, 9: *delete*: বৎসহারা গাভী « batsa-hārā gābhī » a cow which has lost her calf. In l. 11, read form for from.
- 724, l. 10: *correct* oblique to genitive.
- 724, l. 12: In Maithili, we have for the nominative of the reflexive pronoun « apanahi, apanāi, apanē » from « appañehi = *atmanēbhiḥ ». Cf. East Bengali (Dacca, etc.) nominative আপনে « āpanē » (for Standard Bengali আপনি « āpani »), from « *appaṇa-hi »; so MIA « amhahi < OIA asmābhiḥ » = MB আন্হে = আন্হে « āmhē », MIA « amhi < OIA asmē » = MB আন্হি, আন্হি « amhi », both of which fell together as later MB and NB আমি « āmi ».
- 724, l. 19: *after* Bihari speeches, *add*: Cf. also Awadhi (as in Lakhimpuri) « -ai », nominative and accusative plural, as in « barsai, kitābai, bajārai » (Baburam Saksena in the JASB, 1922, p. 311), and Old Oriya as in the inscription of Narasiṃha-dēva IV (c. A.D. 1396) has also « -ai < *-ahi » which later became « -ē », as in forms like « nāekān-kai, kilā-kai, hātha-rai » from earlier « *nāekān-kahi, kila-kahi, hātha-rahi » (see 'The People, Language and Culture of Orissa', being the Ārtavallabha Mahānti Lectures for 1964 by Suniti Kumar Chatterji, Orissa Sahitya Akademi, Bhubaneswar 1966, p. 34).
- 726, l. 9: « kājaṇa kāraṇa » should be explained as « kāja, na kāraṇa », as in Caryā 26 also, = *neither the deed (effect, kārya), nor the cause (kāraṇa)*, as the commentary explains (kārya-kāraṇa-rahita-tvāt).
- 728, l. 23: *after* genitive, *add*: মানুষের দিগে, মানুষের দিগকে « mānuṣērā-digē, mānuṣērā-digakē ».
- 731, ll. 11, 13: *read* professors for scholars ; and in last line but two, put an '*' before মানুষদি.
- 733, l. 5: *read* rājā-nāṭik.
- 734, l. 16: *after* « tōharā-sabhā- », *delete* 'we, ye', and *add*: also « hamarā-lōkani-, tōharā-lōkani- »: these forms in « -sabhā, -lōkani » are not now used in Maithili in the nominative, but only in the oblique, with post-positions added, e.g. « hamarā-sabhā-kē » *our*, « tōharā-lōkani-mē » *among you people*, etc.
- 734, l. 6, *before* In MB, *add*: In Padre Manoel da Assumpçam's 'Bengali Grammar' (Dacca Bhawal dialect, c. 1730), we have as plural nominative

forms like « tahana, oana, xeara » < তাহান tãhãna (tãna), ওহান, ওখান « ô(h)ãna » and সেহা-রা « sêhãrã = sê-rã »: cf. Calcutta *patois* তানারা, ওনারা, এনারা « tãnãrã, ònãrã, ênãrã » *they, those people, these people*.

734, l. 29: in South Bengal (as in the 'Nila-darpan' of Dinabandhu Mitra) we have forms like সাহেব-গা-র « sãhëbã-gã-rã » of the *Sahibs* fairly, frequently.

738, l. 21: read word for work.

739, after line 9, add new para:

In the language of the law courts, we find some artificial forms for the plural with the Persian affixes « -ãn, -hã » and the Perso-Arabic affix « -ât » (the « hã » is changed to « hã-y » through the influence of the *izãfat* affix « -i »): e.g. বুজুর্গান্ « bujurgãn » *elders* (buzurg-ãn), সাহেবান্ « sãhëb-ãn » *gentlemen*, বাবুজান্ « bãbu-ãn » *gentlemen*, উকিলান্ « ukilãn » *pleaders* (wakil-ãn); প্রজাহায় « prajã-hãy » *tenants*, কুঠিহায় « kuṭhi-hãy » *offices, establishments*, আমলাহায় « âmãlã-hãy » *officers of the court*, আপিস-হায় « âpis-hãy » *offices*; কাগজাত্ « kãgaj-ât » *papers, documents*, দলিলাৎ « dalil-ât » *documents*; যেওয়াহ > যেওয়াজাত্ « mēwãh > mēwãj-ât » *fruits, crops*, বাগাত্ « bãg-ât < bãg » *gardens* (bãg), অজুহাত্ « ajuh-ât » (wajuh-ât) *reasons, grounds, excuses, etc.*

740, l. 7 from bottom: read: a form of Māgadhi.

741, l. 9: read *ṭhãwi for thãwi; l. 12, add after NB: so Assamese « gãdhai » (< *gaddahi, gaddahë, gardabhah), « lãtãi » (*ts. latã + -i*); in l. 24, read p. 1 for p. 2.

744, l. 6: read « gôru-ê » for « gôru-ë ».

745, l. 2: read « -ãnãm » for « -anãm ».

745, l. 3, after 'through fear', add: « bhukhën, piyãsën » *through hunger, through thirst*.

751, add as a new paragraph, after l. 16:

In dialectal Bengali, as in Sylhet, there is a locative affix in « -ô, -ã »; e.g. ঘরো, ঘর « gharô, gharã » *in the house* (LSI, V, I, p. 225). This would seem to be based on a MIA « *gharaha » where « -ha » is the OIA affix « *-dha », of a locative character, which is found in Sanskrit as « -ha » as in « i-ha (cf. Prakrit i-dha), ku-ha, sa-ha (cf. Vedic sadha) » and which seems to have been extended to the noun also. (This « -dha »

seems to be connected with the other locative affix «-dhi», discussed before at p. 745, and has cognate forms in the Latin «in-de», Slav «kü-de»: cf. Thumb, 'Handbuch des Sanskrit', Heidelberg, 1905, § 407).

751, l. 8 *from bottom*: read an unsolved problem.

752, l. 17: This early weakening and loss of the vowel «-a» in the final syllable of the word is noticeable in the speech of Gujarat from the first century A.D. So, in the case of the numerals: «dvādaśa, trayōdaśa, caturdaśa, pañcadaśa, ṣoḍaśa, saptaśa, aṣṭaśa» became first «*bāra-sa, tēra-sa, caūddasa, pannarasa, sōḷasa, sattarasa, aṭṭhāra-sa» and after that, the final syllable in these modified forms as «-asa > -as» dropped off, so that in Gujarati (and Rajasthani) these ultimately became «bār, tēr, cōd, panar, sōḷ, satar, aḍhār» (and not «bārah, tērah, caudah, pandrah, sōlah, satrah, aṭhārah» as in Hindi and other languages). So also OIA «caliṣyāmi > = MIA callissam» *pre-Gujarati and Rajasthani «*cālīsā, cālīsā», whence now «cālīs».

755, l. 5: *after genitive, add*: It is seen that in Early Awadhi, «-kara» and «-kōra» are used side by side, as if they were the same affix, only the metre deciding which form to use (e.g.: «saba-kara saṁsaya aru agyānū; manda mahīpanha-kara abhimānū; Bhṛgupati-kōri garabagaruāī; sura-munibaranha-kōri kadarāī; Siya-kōra sōca Janaka-pachitāwā, rāninha-kōra dārūna-dukha-dāwā»).

756, l. 9: *after word, add*: G. A. Grierson quotes: «karaṇḍē mālā-kṛtē (Mahāvastu II, p. 245), udyāna-kṛtā āsanā (pl.), rāja-kṛtyam udyānam». In Early Awadhi, we have as a literary survival or renewal: «Lachimana dīkha Umā-kṛta bēkhā, cakita bhayē bhrama hṛdaya bisēkhā».

Last line but three: read puruṣāṇām.

759, l. 12: the affix in Assamese seems to be 𑒧𑒻 «-sā»: cf. also the genitive form «tōmasā-rā» and the locative «tōmasā-tā» in Early Assamese.

763, l. 1: *after explains, add*: There is another case of the ablative in Caryā 27: «raanahu sahaḥ kahōi», where «raanahu = ratnāt»; as the commentary explains—«sadguru-vacana-tattva-ratna-prabhāvāt sa mayi sahaḥjānam-dam kathayati».

763, l. 21: Other examples of the «-ta» affix for the ablative: MB (as in the ŚKK) जनउ उठिनौ राही «jala-ta uṭhili Rāhi» Radhika got up from the

water; Early Awadhi (Tulāsi-dāsa) « mīna dīna janu jala-te kārhē » *like helpless fish, when they are dragged from the water.*

768, l. 3: *add*: The use of the conjunctive *having done* in this sense of a post-position is found in Early MIA: e.g. Pali « kin ti katvā = kim iti kṛtvā » = Bengali কি করিয়া « ki kariyā » *by what means?* « hatthē karitvā pecca vekhheyya » *tests with his hands*; « hattha-gatam katvā » *taking in hand*; « sata-sahasam katvā » *in hundreds of thousands.*

769: *under* (10) চাহিয়া, চরে : *add*, in line 7: « jībana cāhi jaubana baṛa raṅga » ('Pada-Kalpa-taru', Vidyāpati) *youth is much gayer than life*; Early Maithil (Vidyāpati), « apana bacana je pratipālāi, sē baṛa saba-hu cāhi » *he who fulfils his own promise is greater than all*; Early Awadhi, Malik Muhammad Jāyāsī, « Lanka cāhi ūca gaḍha » *a fortress higher than Lankā*; « ēka ēka cāhi ēka ēka balī » *each one was stronger than every other one.*

772: *under Post-position* No. (26), বই বাই. My friend the late Professor Sailendranath Mitra, of the Department of Pali in Calcutta University, drew my attention to the use of « bahiddhā » in Pali, with the ablative, to mean *apart from, outside of*: e.g. « itō bahiddhā samanō 'pi n'atthi » *outside of this, there is no monk* (Mahāparinibbāṇa-sutta, V, 27). The use of « bahiḥ, bahirdhā (= bahiḥ+dhā) », with the ablative as well as genitive, to denote outside, occurred in OIA (cf. Speijer, 'Vedische und Sanskrit-syntax', §§ 88, 89, 90). The source of the Bengali post-position বই, বাই, বাই « bai, bahi, bai » would thus be the OIA, « bahiḥ », and not « vyatīta » as suggested in the text.

772, *after* (26), l. 14, *add*:

(26a) বাগে « bāgē » *in the direction of, towards*: from OIA « varga: MIA vaggahi > bāgē »: e.g. ওই বাগে যাও « ōi bāgē jāō » *go that way.*

(26b) বাড়ি « bāṛi » *a stick, with a stick, with any implement that is handy*: e.g. লাঠির বাড়ি « lāṭhirā bāṛi » *with a stick*, জুতার বাড়ি « jutārā bāṛi » *with shoes*; মারয়ে পিঁড়ার বাড়ি, কোণে বসি' কান্দি « māraye piṇṇā-ra bāṛi, kōṇē basi' kāndi » *he hits me with a squatting board, I weep sitting in a corner* (Bhārat-candra Rāya Guṇākar, c. 1750). বাড়ি « bāṛi » appears to be from OIA « vr̥ṣa > vaṣa > vāṣa » *surrounding hedge, palings of wood or stick, barrier, bar, big stick*, diminutive « vāṣikā > bāṣi » *stick, cane.*

774, *after l. 30, add:* In Early Awadhi (as in the RCM of Tulasī-dāsa), we have «sana» frequently enough: e.g. «baithē parama-prasanna kṛpālā, kahata anuja-sana kathā rasāla» *the all-gracious merciful One sat, speaking about pleasing things with his younger brother*; «jānahu muni tumha mōra subhāū: jana-sana kabahū ki karaū durāū» *O Sage, you know my habit: do I ever behave badly with men?* «ewam-astu muni-sana kahēu kṛpā-sindhu Raghunātha» *'So be it': with the Sage spoke the Lord of Raghu, the Sea of Mercy, etc.*

775, l. 2: In Murshidabad district we have the forms সঁথে, সঁতে «sāthē, sātē», which may be from a nasalized «satthahi > *santhahi».

775, *after l. 22, add:* The MB form হনে «hanē» given above shows change of an «-nt-» to «-n-» instead of to «-t-»: here we have to assume an analogy of the change, in the Verb Indicative Present third pers. plural, of the affix «-nti» to a «-n-» in Bengali, through the imposition or influence of the pronominal forms. (See below, under *Verb*, Affixes for the Present Tense Third Person.)

In Apabhraṃśa we have «huntō, huntē» which is from «/bhū—bhavant-». This affix of Bengali, «hante, haite», etc., has been wrongly connected with the MIA «himtō», which is from locative «-hiṃ» + «-taḥ > -tō».

775, l. 29: an atrophied form like «sēti» from «-sant-» for the ablative occurs also in Early Awadhi.

776, *after l. 29, add:* We have in Early Awadhi (both Malik Muhammad Jāyāsī and Tulasī-dāsa) «huta, huti, hutē, hutē» as a post-position for the ablative, from «bhavant-»: e.g. (Jāyāsī) «uṭhē puhumi-huti» *he rose up from the ground*; «ōhi-huta dēkhai pāṣu darasa gosāl-kōra» *through him I could obtain a sight of the Lord*; (Tulasī) «bacana-hutē yaha jagata-mō-kīrati pragaṭa āhi» *through the word, my glory is become manifest in this world*; «prēma-hutē dōu-kahā dīnhā Alakha milāya» *through love he brought the two to meet the Unseen*; etc.

777, l. 20, *add:* We have also মায় «māy» *along with, together with, with*, from Perso-Arabic «maʿ», in expressions like মূল্য মায় ডাকমাসুল দশ টাকা «mūlya māyḥ ḍāka-māsulḥ daśḥ ṭākā» *the price is ten rupees, with postal charges*, স্বামী-স্ত্রী মায় শিশু «swāmī-śtrī māyḥ śīśu» *husband and wife, together*

with the child; মায় জুতা, মায় জুতা-জুত « māy* jutā, māy* jutā-suddha » *with shoes on*; চামড়ার ব্যাগ, মায় সোনার কাজ « cāmārār* byāgā, māy* sōnār* kājā » *a bag of leather, with gold work*; etc.

778, l. 13: In East Maimansingh, we have equivalents of this « -tā > -dā » with dental « -t- »: e.g. এইতা « ēi-tā » *this piece*, beside এইডা « ēi-dā », এইতান « ēi-tā-n » *these*. We have this « -tā » also among the Haijong people, who were till recently Tibeto-Burman (Bodo) speakers. Is this due to Tibeto-Burmese influence?

778, last line, bottom. In Chinese, particularly in the very much phonetically decayed language of North China, the addition of these enclitic descriptives is a linguistic necessity: Ancient Chinese « *ñzi 'nzyen » *two men* becomes in the Modern Peking language « ʔi 'ʔen », in the Suchow language « ʔi ʔñen », and in the Canton language « -yi, ʔyan »; but owing to widespread phonetic decay and levelling, particularly in the Peking speech, an expression like « ʔi 'ʔen » will not be understood when spoken (although the two Chinese characters will be fully understood all over China), and Peking dialect must use the enclitic word « k'ou » *mouth*, to fortify the word for *man* and to prevent ambiguity: e.g. « ʔi k'ou 'ʔen » = *two mouth (or piece) man*.

781, l. 4: Also cf. expressions like সবটুকু(ন) « sabā-ṭuku(n) » *all, the little all, the entire tiny bit or portion*; এতটুকু(ন) « ēta-ṭuku(n) » *such a small portion, this little bit*, intensive এতটুকু(ন) « ētta-ṭuku(n) » *these very tiny bits or portions*.

781, add at the end: (7) ছড়া « chaṛā » (with longish, flexible articles, e.g. এক ছড়া কলা « ēka-chaṛā kalā » *a (small) bunch of bananas*, কলা-ছড়া « kalā-chaṛā » *the little banana bunch*; এক ছড়া মাল « ēka-chaṛā mālā » *one (piece of) garland or wreath of flowers*; এক ছড়া হার « ēka-chaṛā hārā » *a necklace, etc.*: ছড়, ছড়া, ছড়ি « chaṛā, chaṛā, chaṛi » means *a stick*: of *dēśi* origin.

(There is another ছড়, ছড়ি « chaṛā, chaṛi » *hide or skin of an animal* which can be compared with a *dēśi* « chavaḍī < *chavaḍa » *skin*, and still another ছড়, ছড়া « chaṛā, chaṛā » *drop, lustration, also verse, couplet*.)

790, l. 14: correct to Wäckernagel.

791, after l. 13, add:

Ferdinand de Saussure proposed « *k₂sek₁s—*kṣaks » as the immediate source of the Indian forms: « kṣaks > cha-, ṣaṣ; *kṣaṣ-daśa > ṣō-ḍaśa;

- **k₂sek₁stos* > *chatṭha* ». (See 'Recueil des Publications Scientifiques de F. de Saussure', Geneva, 1922, pp. 435-439.)
- 792, under 'Eight'. Padre Manoel da Assumpçam gives as the Dacca form « *axt* » = অষ্ট « *āṣṭa* », a *sts.* form.
- 793, l. 17, after Assamese *add*: Already « *bāraha* > *bāra* », with loss of « -h- », occurs in the SKK as বার « *bāra* », probably pronounced [ba:ɾɔ:].
- 794, l. 13, *add*: Padre Assumpçam in his 'Vocabulary', gives only « *bix* » = বিংশ for *twenty*.
- 795, under 'The Thirties', l. 32. In Assumpçam's 'Vocabulary', we have only the old *tbh.* form তীগ, তীশ as « *tix* », without the added or restored « -r- », and the numbers for the thirties also do not show « -r- ».
- 800, l. 15: read « *śō* » for « *so* ».
- 801, ll. 13, 14: correct to: The Sinhalese forms « *dahas* > *dās* » *thousand* (*adjective*) and « *dahasa* > *dāsa*, *dāha* » *1,000* (*substantive*), would seem to be better explained as . . .
- 801, l. 18: after assumption *add*: Padre Assumpçam in his 'Vocabulary' has given only « *dox xo* » = দশ শ' « *daśa śa* » *ten hundred for 1,000*, and not the Persian loan « *hazār* » as expected. The Old Indo-Aryan « *sahasra* » gave « *sahassa* > **sahaṃsa* », which is found in Early NIA (e.g. Panjabi, Hindi), and we have it also preserved in Kashmiri as « *sās* ». Possibly the name of the Bihar town *Sassaram* is really « *Sahas-rām* = *Sahasra-rāma* ».
- 801, l. 21: A MIA form for « *sahasra* » seems to have been « *sahaṃsa* » (beside « *sahassa* »), and this nasalized form occurs as « *sahāsa* » in Early Western Hindi and in Early Panjabi. An old spelling of the place-name 'Sassaram' or 'Sahasram' in Bihar is 'Sahansaram'.
- 801: bottom, *add*: The *ts* অযুত « *ayuta* » *10,000* and নিযুত « *niyuta* » *one million* were sought to be used by serious or scientific literary writers, but they did not catch on. We have লাখ « *lākṣa* » or লক্ষ « *lakṣa* » *100,000*, and দশ লাখ or দশ লক্ষ « *daśa lākṣa*, *lakṣa* » is the usual Bengali word for *one million*. The Sanskrit term अबज « *abja* » was also used occasionally for *100 millions*.
The Indian « *krōḍa* = *kōṭi* » has been borrowed in Modern Persian as « *karūr* », but there it means *500,000*.
- 802, l. 11, *add at the end*: There is also the word সিকি « *siki* », সিকা « *sikā* » *a quarter, a silver coin equal to the fourth of a rupee*. The word occurs

dialectally as «suki, sukā», and is apparently the same word as the Hind. «sūkā». Platts derives «sūkā» from «sa-pāda-ka» with a quarter ('Hindustani Dictionary'). It may be that here we have the influence of the MIA «sikka» (see supra, pp. 194-195) or the Perso-Arabic «sikkah» coin, in connexion with the «-k-» consonant (as well as the «-i-» vowel, in the Bengali form).

805, after l. 17, add:

In Bengali, the words বেকো, বেকো, সেকো, সেকো «mēj(h)ō, sēj(h)ō» second, third are used in mentioning brothers in order. In compounds like বড়োদাদা «baṛō-dādā», বেকোদাদা «mējō-dādā», সেকোদাদা «sējō-dādā» = first, second, third, elder brother, contracted forms are common—বড়দা, বেকদা, সেকদা «baṛ-dā, mez-dā, sez-dā». বেকো «mējhō» is from «mājhuā» < «madhya + -uka + -āka». The form সেকো «sējō» is difficult to explain: the «s-» may have come to displace the «t-» in তেজ, তিয়জ «tēja, tiaja» as above, through the influence of the Persian «sih» three: «sih, seh + Indiana -ja», on the basis of মাঝুয়া > বেকো, may have given this form. In Dacca Bengali we have সাইখা, সাউখা «sāijhyā, sāujhuā, sāijhuā». But a MIA word «sajjhila-» younger brother (No. 13094 in R. L. Turner's 'Comparative Dictionary of the Indo-Aryan Languages'), presupposed from the actual Prakrit words «sajjhil(1)aga, sajžilaga» brother, sister, beside NIA forms like Maithil «sājhil», Awadhi and Hindi «sañhil», Nepali «sā(h)ilō third (elder) brother in a family, and Oriya «sāna-mājhiā» ibid, third brother in a family of four, would suggest in a basic form in MIA a disguised compound, «saṇḥa, *sanna» small (< OIA «ślakṣṇa» small, thin, tender, gentle, whence Hindi «ṇanḥā») + «*majjhilla, *majjhima» middle, as the source or model of the various NIA words—a possibility accepted by Turner.

811, l. 17: read তুই for তুই.

817, l. 23: In Modern Bengali, for the nominative, the form তু «tu» (rather than তুই «tui») is fairly common in the speech of the village people in West Bengali districts, like Birbhum, Burdwan and Bankura particularly.

818, l. 31. Cf. the Bengali expression তুই-তো-কারী «tui-tō-kārī (karā) = Hindustani tu-taī karnā» to address people in a familiar or vulgar way (with «tui» and «tō» instead of «tumi, tōmā-, or āpani, āpanā»), which is exactly like the French tu-toi-er, and English thou-ing and thee-ing.

- 819, l. 22: also Early Assamese তজু-তাজু « taju-tazu » *thy*.
- 821: In the Table, under Old Plural, Oblique, read তাঁ for তা; under New Plural, Nominative, read তা(হা)রা, and oblique তা(হা)দের; and in connexion with what has been said in l. 8 in § 555, note: the form « sa-kaḥ » actually occurs in OIA (Rig-Veda, Śatapatha Brāhmaṇa, etc.): see below, note on p. 993.
- 823, l. 13 from bottom: read তাঁ for তা.
- 824, l. 5: Cf. Early Assamese দেবে ন জানন্ত তাঁক (= Bengali তাঁ-কে), কেনে জানো আমি « dēbē na jānanta tāṅka (= Bengali tāṅ-ke), kēnē jānō ami? » *the Gods do not know him, how could we know?*
- 825, l. 17: read possesses for possess.
- 828, l. 10: read tamā-rā-rā for tāmā-ra-rā.
- 829, l. 2 in § 566: delete comma after « ē-ta »; l. 5 read: base « *tō- ».
- 832, l. 3 from bottom: read in the Shahbazgarhi Aśōkan.
- 833, l. 1, before would, add: (Cf. Pali feminine genitive forms « tissa, imissa »).
- 835, l. 7, read উহা for উহা; in the Table, under Oblique of Old Plural, read ওহা for ওহা.
- 839: read (F) for (D) before the heading THE RELATIVE PRONOUN; and in the Table, under Oblique of Double Plural, read যাঁহাদের for যা(হা)দের.
- 840, l. 6: « ya-kaḥ » as the source of যে « jē » occurs in OIA, like « sakaḥ » the source of সে « se »: see *supra*, note on p. 821, and *infra* on p. 993.
- 844, l. 10: The source of NB কই « kai » *where?* is Indo-European « *qʷodhi » (whence OIA « *kadhi », Greek « pothi » and MIA « kahi »).
- 845, l. 4. The source of « kēḥa, kēhō, kēo, kēu », etc., may be OIA « kaḥ > kē+uta > *ke(h)ua ».
- 851, l. 1: (« ahā » is used with superiors also—only Śrōtriya Brahmans restrict it to equals, or use it to a less frequent extent).
- 857, l. 26. The expressions দেবো অখন, দেবো'খন. যাবে'অখন, etc., occur in Jessore dialect in an attenuated form as in দেবোয়ানে, যাবেয়ানে « dēbō-ænē, dzābē-ænē » *I shall give, he will go (in due time)*: « -ænē < akhōnē »
- 860, add at the end: There are two adverbial forms which occur in the Braja-buli speech of Middle Bengali literature—জনি, জনু « jani, janu » *as if, like, verily* (< yat+nu?), and জিন « jina » used as a negative particle (mostly with imperative verbs) = *not* (< yat+na?).

861, l. 10. *Themes*. An inadvertent mistake. Themes are the stems of verb roots, made by adding a vowel, «*ə/ø*», to which formative affixes were added; and the syllable like «*-o-*, «*-nu-*, «*-so-*, «*-to-*, «*-sko-*, «*-dho-*», etc., were in Indo-European inflexions which modified the meaning of the root—the nature of the action denoted by it, its ‘Aspect’. These syllables were known as «*vikaraṇas*» to the Sanskrit grammarians; and on their basis (when they were added to the root), the Sanskrit grammarians made an independent classification of Verb Roots in the Conjugation into the *Ten Gaṇas*, or classes—e.g. «*bhū*, «*ad*, «*hu*, «*div*, «*su*, «*tud*, «*rudh*, «*tan*, «*kri*, «*cur*», taking each of these roots as labels for each of these *Gaṇas*.

861, l. 14: read **-n-* for *-n-*.

862, l. 3: delete themes or; and below, in Table, put down the word affix for theme.

862, l. 4, read *div-ya-ti* for *div-ya-ti*.

863, l. 3 below the Table: correct to Suffix vowels.

867, l. 3 from bottom: read *cār-i-tav-āj* for *car-i-tav-āj*.

868, l. 25: correct ‘themes’ to ‘*Vikaraṇas*’.

868, last line: Correct as follows:

calāmi > OB., MB. calō; *calyatō > *caliai > caliē, call.

869, l. 12 from bottom: read Noun for Voun.

871, l. 15: read seem for seen.

873, l. 12, read *es-ské-ti* for *es-sko-ti*; l. 15, read *বুজ* for *বুজ*; l. 24, read *বন* for *বন*.

874, l. 5: read *lāj* for *āj*; last line, read Bengali.

875, l. 12: read *es-ské-ti*; l. 14, read *pró + bhu-ské-ti*.

882, l. 22: read *vyākhyāna* for *vyyākhāna*.

884, l. 16: read *বগ* for the second *বগ*.

885: heading line: read COMPOUNDED AND SUFFIXED ROOTS.

885, l. 6: But cf. Caryā 7: «*hēri sē Kānha, niaḍi Jina-ura baṭṭai*» ‘look here, *Kānha*, the city of the Buddha (*Jina-pura*) is near.

889, l. 10. An old instance of this extension of the root by «*-l-*» (> MIA «*-alla-*») affix is *বোল* «*bōl* = MIA *bolla*», which appears to be from OIA «*brū*» + «*-a-l-a*» > «*-alla-*». The unextended form «*brū*» occurred in OB

and MB as « bu » (beside the extended form « bōl, bul »: e.g. MB (ŠKK) বুলি « bu(y)ila » *spoke* (past base—« bru-ta+ila > *buailla > buila »), beside বুলি « bulila (= bolla+illa) » which is from the standardized form বোল « bōl ». « bulila », however, is less common as a new standardized form than the old derivative « bu(y)ila » in the ŠKK, where « bulila » occurs only 18 times, as against « bu(y)ila » 83 times, an old survival. Cf. in MB old survivals like « kaila (kājla), sut-ila » besides standardized « kar-il-a, su-ila », and Bhojpuri « kail, dhail, sutal » besides « kar-al, dhar-al, sō-al ». In the SKK, « bul » *speak* as a root occurs 95 times, and « bol » 116 times (there is another root « bul » *to wander about* which is found 19 times). So similarly we have « bhrama+ -alla, -ulla > bhōl, bhul » *to forget*.

898, ll. 18-19: The dative-accusative with the post-position occurs in OB: e.g. Caryā 12, « matiē ṭhākura-ka parinivittā = matyā prajñāpāramitānubuddhyā ṭhakuram iti saṅklēśārōpita-cittam parinirvāṇārōpitaṃ kṛtam », according to the Commentary. l. 3 *from bottom: read like for ike*.

900, l. 12: *read labh-ē-ta for labh-i-ta*.

901, l. 3: *read NB for MB*.

901, l. 27. In NB, in optative forms with যেন « yēna-jēna = [jɜæno] », the conjunction যেন may be omitted: e.g. দেখো, ছেলেটা (যেন) বাইরে না যায়, ঠিক সময়ে (যেন) পড়তে বসে « dēkhō, chēlēṭā (jēna) bāirē nā jāy, ṭhik samayē (jēna) paṛtē basē » *you will see (that) the boy does not go out, (and that) he sits down to read at the proper time*. Here we have the inception of the use of the old indicative present of NIA for the 'aorist' of the Hindustani: « xudā karē ki wōh ā jāy » *May God grant that he arrives = may arrive*.

904, l. 5: *read « -aü » : « kar-aü »*.

907, l. 10, *add*: The affix in the form of « -ūt », however, is actually found in S.-W. Bengali: চলুৎ « calūt », etc.

908, l. 15: *read later for latter*.

909, l. 15, *add*: The form « gā » (earlier form « gai, gaē ») is also optionally added in Maithili to emphasize the future (cf. Grierson, 'Maithili Grammar', pp. 136-137). l. 4 *from bottom (= Heading Line): read as* (1) PASSIVE INDICATIVE.

- 917, l. 27: *after* Birbhum, *add*: and part of Murshidabad.
- 918, l. 3: *after* p. 266: *add*: also in Kandi (Murshidabad) অমরা খেয়েই « āmarā khēyēi » *we habitually eat* (slightly emphatic), lit. *it is eaten by us*, beside অমরা খাই « āmarā khāi » *we eat*.
- 919, l. 15, *after* ŚKK *add*: (.) and also in Krittivāsa 'Rāmāyaṇa' (Uttara-kāṇḍa).
- 923, l. 19: already the analytical passive with « √jā » appears to have been established in MIA by the ninth century A.D. (as shown by Baburam Sakṣena: e.g. « vēdhiṃ jāi » *is encompassed*, « vilihīṃ jāi » *is painted*, as in the 'Karpūra-mañjarī').
- 924, l. 18: *read* lālatā *for* lālatā-.
- 924, l. 24: Cf. also « tē nidhanam gacchanti » *they are killed* (with « √gam = √yā > jā »: 'Nalōpākhyāna' in the Mahābhārata), « tē darśanam yanti » *they are seen* (also in the Mahābhārata).
- 930, l. 28: *after* are, *add*: (distinction between singular and plural in the verb is now lost in NB, and the inflexions are the same for both the numbers).
- 931, l. 14: *before* puchami, *add*: khēlahū, dēhū, lēhū (12); l. 15: *delete* dehū lehū (8); l. 16: Muhammad Shahidullah's emendation « biharahū swacchandē » (for MS. reading « birahū i cchandē ») is acceptable.
- 932, l. 7: *read* খোয়ো *for* খোয়ো; l. 11, *read* পায়ে *for* পায়ে.
- 934: *after* l. 22, *delete* lines 23, 24, 25, 26, 27, 28, 29; *also* l. 32, page 934, and 935, *top line*—the sentence, The nasalization . . . form.
- 935, ll. 11–14: The forms for the first person in NB, dialectal « calō » = Standard « cali » (for both singular and plural), have different origins, which was first pointed out by Dr. Muhammad Shahidullah and further substantiated by S. K. Chatterji (*see* Shahidullah's article in the VSPdP, Bengali Year 1337, No. 2, pp. 82–94, and observations on the same by S. K. Chatterji, *ibid.*, pp. 95–98).

The remarkable thing is that while the OB and MB the *Singular* form for the Verb in the Indicative Present First Person originated from the OIA *singular* (e.g. « karōmi > karami > karama > -karō », which is still preserved in dialectal Bengali and in Assamese and elsewhere in NIA), the corresponding form for the First Person *Plural* originated from a *Passive Construction* (e.g. « asmābhiḥ kriyatē » in place of « vayam

kurmaḥ »: « *asmābhīḥ kriyatō* > MIA *amhehi kariyyati* > *amhahi kariadi*, *kariāi* > OB *āmhō kariāi* > MB *ām(b)hē kariē*, *kari* > NB *āmi kari* »: the NB form was extended to the singular also, and supplanted « *karō* », at least in the Standard Speech). So the « *-i-* » affix for the First Person in the Verb Simple Present is really for MB « *-i-*, *-ī*, *iē*, *-iyē*, *-iai* ». How is it that the Passive Form came to be established for the First Person Plural, Present Tense, remains unexplained: possibly being in the Passive, it was a polite form. There is no analogy from Oriya—there the distinction between Singular and Plural is preserved: Oriya « *mu cālē*, *cāli* » (the Bengali root « *√cal* » has its equivalent in Oriya in the form « *cāl* » with long vowel and dental « *l* », as is also the case in Gujarati, where we have « *cāl* » and not « *cāḷ* », as expected—both were derived from MIA « *calla* < (OIA) **calya* » rather than OIA « *cal* ») would then be from « *calyāmi* > *callāmi* > *cālāi*, *cālē* »; so « *karē*, *kari* » from « *karōmi* > *karami* > *karaī* » and « *āmhē cālū* (*āmhē kariū*) » would be from « *asmē kurmaḥ* > **karama* ». Maithili and Magahi present an agreement with Bengali: in both of these Magadhan speeches we have « *cali*, *cali* » and « *calū* », equally for both the numbers. Hindi singular « *calū* »—plural « *calē* » are from a sg. « *calāmi* », and a generalized pl. affix « *-ē* », which would seem to be of pronominal origin.

But it is curious that Gujarati, on the other side of India, should present a parallel to Bengali, in having the Passive Form as the source of the First Person Plural in the Present Tense. Like OB and MB sg. « *maī* (*mui*) » (earlier « *haū* = **ahakam* ») « *karō* » and pl. « *āmhē kariāi*, *kariē*, *kari* », Gujarati has, sg. « *hū karū* », pl. « *amē kariē* ». From an analysis of the forms in the ŠKK, Shahidullah clearly established that it was a case in OB and MB of singular « *haū karō* », then « *maī karō* », and plural « *āmhē kariāi*, *kariē* ». We have the old situation still surviving in the Chakma dialect of Bengali in the Chittagong Hill Tracts—বুই যা: « *mui dzān* » *I go* (= *yāmi*), pl. আনি যেই « *āmi dzēi* » *we go* (= **yāyatō* for *gamyatō*); also বুই যেইআ: « *mui dzēiyān* » *I went*, pl. আনি য়িএই « *āmi dziēi* » *we went*, where we have a past base without the « *-il-* » suffix to which the old present personal affixes are added.

941, l. 11: *correct to Grammatik.*

945, after l. 14, add new line: Dakhni « calyā, calā ».

948, l. 31, add, before, etc.: —Ādi-kāṇḍa (ed. Nalinī-kānta Bhaṭṭasāli), p. 77: ধনুক টঙ্কার শুনি বিস্ময়িত হাসি। হেন কালে ধাইয়া আইল তড়কা রাক্ষসী॥ « dhanuka-ṭaṅkāra śuni Biśwāmītra hāsi, hēna kālē dhāiyā āila Tāḍakā Rākṣasī » *Viśwamitra laughed hearing the twang of the bow; and immediately the Ogress Tāḍakā came running*; p. 106, গহ্বান পুরিয়া রাম আকাশ পানে চাই। পলাইয়া রৈল রাক্ষস দেখিতে না পাই॥ « sandhāna pūriyā Rāma ākāśa-pānē cāi: palāiyā rajila Rākṣasā, dēkhitē nā pāi » *drawing his bow to the full, Rāma looked at the sky, but the Demon lived on by running away, no one could see him, etc.*

949, after l. 24, add:

Also in the Chakma Dialect of Chittagong Hill Tracts: মুই যেইয়া;—আমি যিয়েই; তুই যিহু—তুমি যিয়া; তে যিয়ে—তারা যিয়ন্ « mui dzēiyañ—āmi dziyēi; tui dziyas—tumi dziya; tē dziyē—tārā dziyan » *I, we, thou—you, he, they—went* (base যিয় « dziya < yāta- », without « -illa- > -il- », plus affixes from the present forms « mui dzāñ—āmi dzēi, tui dzēis—tumi dza; tē dzāñ —tārā dzāñ » (see Satish Chandra Ghosh, চাকমা জাতি 'Cākmā-jāti, or The Chakma People: Pictures of their Life, and their History,' Calcutta, 1316, Bengali Year, pp. 324–326).

956, l. 4: read cālī, jāri.

959, l. 9, after 'petted', add, a name of Rādhā (particularly in Vaiṣṇava poetry).

960, after l. 25, add:

Cf. Also Early Awadhi (Tulasī-dāsa RCM, Bāla-kāṇḍa, after dōhā 251): « jāu janateū, binu bhāṭa bhuwi, bhāi,—ṭay panu kari hoteū na hāsāi » (Janaka says:) *if I had known, O Brothers, that in this world there are no heroes, then I would not have become a laughing-stock by taking this oath.*

961: head-line: correct to FUTURE.

966, l. 19: after Eastern Hindi, add (e.g. Tulasī-dāsa: « (kathā) bhāṣā-baddha karabi māi sōi, sō-saba hētu kahaba māi gāi » *that story is to be composed by me in the vernacular: for these reasons, it is to be narrated by me by singing*; « prāna-priya Siya jānibī, nija kiṅkarī kari mānibī » *Sitā is to be regarded as beloved like life, she is to be accepted as thy slave, etc.*).

968, l. 13: read is for in.

968, l. 29, *after* Construction), *add*: in addition to dialects of Vernacular Hindōstānī (cf. LSI, IX, pp. 51, 62), this Neuter Impersonal Construction is found also in Dakhani, e.g. «chokrē nē gayā» *the boy went*, literally *by-the-boy it-was-gone* (cf. LSI, IX, p. 186). We now hear in the streets of Delhi from Panjabi refugees neuter constructions with intransitive verbs, like «tum-nē kab āyā» *when did you arrive?* for «tum kab āyē, āyī»).

973, *after line 27, add new para*:

The employment of the Passive Past Participle (Transitive as well as Intransitive), like English dialectal *I done it, he gone home*, appears to have been established in MIA, during the transitional period (200 B.C.–A.D. 200), if not earlier. In the form of the 'Gandhārī' Prakrit as used in the Niya documents from Central Asia, this use is quite common (cf. Sukumar Sen, 'Comparative Grammar of MIA', Linguistic Society of India, Calcutta, 1951, pp. 119 ff.). This was also taken up in medieval Sanskrit writings of a popular origin: e.g. the 'Aparādha-bhañjana-stōtra' of Śaṅkarā-cārya: «tvat-pādāmbhōja-yugaṃ kṣaṇam api na manasā smṛtō'ham kadāpi»; verse 2, «kva dhyānaṃ tē kva cārcā, kva ca manu-jāpanam naja kiñcit kṛtō'ham».

975, ll. 7, 8: *In place of the last sentence in these two lines, substitute*:

Cf. Bhojpuri «ham dēli, ham rahali» *I gave, I stayed*, etc. This «-i-» affix appears to be taken over from the present first person: see additional note on page 935, ll. 11–14, *ante*.

975, l. 9, *from end*: read «pāṛilāhō» for «pāṛilāhō».

975, l. 23, *after* intransitive, *add*: (with these «-ilāhō» forms, the subject is not generally given, but where it is given, it is both मो «mō» and आमे «āmeh».

977, l. 18: *first word, correct as follows* («*acchyatē», passive of «√acch», rather than «*acchāmi or acchāmaḥ»; cf. «bhūyatē, *bhavyatē»; and «*asyatē» would be the source of «hai», rather than «*asāmi, *asāmaḥ» in place of «asmi, smaḥ»).

984, l. 19: *correct the first* ब्रह्मिन *to* ब्रह्मेन.

990, ll. 15–19: Tarapada Mukherji, in a careful study of the paleography of the unique MS. of the ŚKK, has shown that the form निर्दोका «nibōka» is wrong—the -क «-ka» is to go with the next word (see BSOAS, London,

- Vol. XXXI, pt. II, 1968, p. 328): the reading of the line will be « pāchē tōka nibō Kabilāsē » *after this I shall take you to Kailāsa*. So this « -ka » affix is not added as a pleonastic future form of « nibō ».
- 990, l. 26: *add*: It is to be noted that in the grammar of Padre Assumpçam, the « -ka » affix is used for the plural also: e.g. « tahana corileq = corilen » *they did*.
- 993, last line, after 'e.g.' *add*: MIA « aha-ka-m, tva-ka-m, OIA (Rig-Veda) asa-ka, sa-ka- (Kauṣītaki Brāhmaṇa), yāma-k-i (Śatapatha Brāhmaṇa, etc.), sa-kā, sa-ka-, ya-ka-, ya-kā, asa-ka- », etc.; and note also . . . (I am indebted to Professor Sukumar Sen for drawing my attention to these OIA forms occurring in the Vedic texts).
- 997, l. 11. Thus in Bhojpuri, we have a future affix « -lau, -lō < laü »; in Western Rajasthani, we have « -lā » masculine, « -li » feminine, added to the present, to indicate the future (L. P. Tessitori, 'Notes on the Grammar of Old Western Rajasthani', separate reprint, pp. 75, 76).
- 1000, l. 19: *Before* By repeating, *add*: When the subject is different from that of the finite verb in the sentence, we have a sort of absolute construction, with the participle in -ইতে « -itē » used only once: e.g. ঈশ্বর থাকিতে একরূপ পাপের শাস্তি হয় না « Īśwarā thākitē, ē-rūpā pāpēra śāsti hayā nā » *While God is there, there is no punishment for such sin?*; তার এমন ভাই থাকতে সে কষ্ট পায় « tār èman bhāi thāktē, sē kaṣṭa pāy » *with such a brother living, he suffers*; আমি যাইতে সে আসিল « āmi jāitē, sē āsila » *on my going (lit. I going), he came*.
- In expressions like তাহাকে কেহও রাগিতে দেখে নাই « tāhākē kēha-ō rāgitē dēkhē nāi » *no one saw him getting into a fit of anger*; আমি রামকে গান গাহিতে শুনিয়াছি « āmi Rāmakē gānā gāhitē śuniyāchi » *I have heard Rama singing*, etc., the construction in its origin is of the locative absolute of OIA (*bhāvē śaptamī*), but it has taken up a slightly syntactical diversity.
- 1000, l. 21: *delete example* আমি যাইতে সে আসিল, etc.
- 1000, ll. 24-25: *delete example* তার এমন ভাই থাকতে, etc.
- 1000, l. 27: *add, after etc.*: cf. Hindōstānī « mērē dēkhtē-hi-dēkhtē wōh paidā bhī huā, jawān bhī huā, aulād-wālā bhī huā, aur marā bhī; śikār khēltē-khēltē thak gayā », etc.

- 1001, l. 1, *add, within brackets*: also D. C. Phillott 'Hindustani Stumbling-blocks', London, 1909, pp. 69, 77.
- 1001, l. 5: *after 'we stitch', add some other instances*: «din carhtē-carhtē = din carhnē kē waqt» *about 7 or 8 o'clock*; «dō bajtē-bajtē» *before 2 o'clock*; «din ḍubtē-ḍubtē» *before sunset*; «suntē kē sāth = suntē hī, sunnē-kē sāth» *immediately on hearing*; «mōrē hōtē huē» *when I was there*; «hukm miltē hī, maī rawānā huā» *immediately on the order coming, I started*; «mōrē hukm dētē hī wōh calā gayā» *immediately I gave the order, he departed, etc.*
- 1014, § 747. The derivation proposed here of the Bengali Infinite in -ইতে «-itē» does not appear to be tenable. It is not a new formation in Bengali, and it has to be taken in its *ensemble* with other similar or equivalent forms in the sister forms of NIA. The Infinite in -ইতে «itē» is doubtless the same as the Present Participle in «-it- < -ant-», put in the locative (as discussed in pp. 999 ff.). This «-itē» Infinitive indicates: (1) wish, e.g. আমি খাইতে চাই «āmi khāitē cāi» *I wish to eat*; (2) ability, তুমি গাহিতে পার? «tumi gāhitē pāra?» *can you sing?*; (3) permission: যাইতে দাও «jāitē dāo» *let him go*; (4) prohibition: এ কাজ করিতে নাই «ē kāj karitē nāi» *this thing is not to be done*; (5) insistence or necessity: তোমায় যাইতে(ই) হইবে «tōmāy jāitē(i) haibē» *you are to (= you must) go*; (6) inception, e.g. খাইতে লাগিল «khāitē lāgila» *began to eat*; or (7) intention: খাইতে গিয়াছে «khāitē giyāchē» *has gone to eat*; etc., আমাকে (আমায়) যাইতে হইবে «āmākē (āmāy) jāitē haibē» *I shall have to go* is literally, *for-me in-the-act-of-going it-is-to-be*, the earlier equivalents of a phrase like this would be in OIA-MIA. «*asma-kṛtē, jāantahi (= gacch-at-i, locative of the *śatṛ* form), bhavitavyam». So সে চলিতে পারে «sē calitē pāre» *he can walk* (< *sa-kaḥ calantahi (= cal-at-i) pārayati». Cf. Hindi «prēma-kahānī, sakhi, sunata suhāwē» = Early Bengali *প্রেম-কাহিনী সখি! শুনিতে সুহার «prēma-kāhinī, sakhi! śunitē suhāy»; «jātē ḍartā hū = jātē huē» *I feel afraid while going*; «maī-nē aurat-kō jagtē dēkhā» *I saw the woman awake*; «usē dauṛ kar jātē (huē) dēkhā» *he was seen while running*; «us-nē kabhī ghōṛe-kā na'l bandhtē (huē) (or bādhtē) nahī dēkhā hai» *he has never seen a horse being shod*; etc., cf. also Early Awadhi (Tulasī-

dāsa): «Lakhana kahēu, muni! sujasa tumhārā, tumhahi achata kō baranaī pārā» *Lakshman said: O Sage! you have reputation: you being here, who can describe the thing?*

1019, l. 9 from the end: read «äch» for the present and the past.

1019, l. 24 add present and before past.

1019, last line: before But, add: The forms in «-ta-» suggest the occurrence of the Present Participle base «-it-» only, not the locative in «-it-ē» in this Compound Verb form.

1027, l. 25: after 'lies' add, Brindāhana-dāsa, 'Caitanya-Bhāgavata' *Amrita Bazar Patrika* edition, B.E. 1356; p. 248 মুক্তি করিয়াছে «muñi kari-yächō» *I have done*; p. 252 ভাঙ্গিয়াছে «bhāngiyächō» *I have broken*.

1029, l. 13: read «-(i)t-+it-»+root «äch».

1029: Add at the bottom:

The Causative Affix «-ā-» of Standard Bengali, from «-āwa- < -āpaya-», occurs in the Standard Colloquial also as «-ō-»: e.g. Standard Literary শিক্ষায় «śikhāy» *he teaches* (*śikhāpayati), Standard Colloquial «śikhōy, śēkhōy». By Vowel Harmony, this «-ō-» becomes «-u-»: e.g. আমি শিখাই «āmi śikhāi» *I teach* > শিখোই, শিখুই «śikhōi, śikhui». So উঠাই, ওঠাই > উঠোই, উঠুই «uṭhāi, ōṭhāi; uṭhōi, uṭhui» *I lift*; সে শিখাচ্ছে: শিখোচ্ছে, শিখুচ্ছে «sē śikhācchē: śikhōcchē, śikhucchē» *he is teaching*, উঠাচ্ছে: উঠোচ্ছে, উঠুচ্ছে «uṭhācchē: uṭhōcchē, uṭhucchē» *he is causing to lift*. (Cf. in other cases also—দৌড়াই > দৌড়োই, দৌড়ুই, দৌড়ুই «daurāi > daurōi, daurāi, daurui» *I run*; পহঁছাই > পহঁছোই, পহঁছুই, পহঁছুই «pahūchāi > pahūchōi, pahūchui» *I reach*, etc.). This «-ō-» in the *Calit-bhāṣā* (Standard Colloquial) is a remnant or vestige, in all likelihood, of the original «-w-» in the Causative; «*śikhāwai > śikhōē». Cf. West Bengali (Birbhum)—জল খওয়ায়ে নিয়ে এসো «(jalā khawāē liyē ēsō)» = Standard Bengali জল খাওয়াইয়া লইয়া আইস «jalā khāōāiyā laiā āisa» *bring him after making him drink water*. In Assamese, we have «-w-» in Causatives, e.g. «khowā» *to cause to eat*, «powā» *to cause to receive*, «ānōwā» *to cause to bring*, «ghusuwā» *to cause to remove*, «khuuwā» *to make one cause another to eat*, etc. Cf. Oriya «dibāra» *for giving*, «diyāibāra» *to cause to give* (= Bengali dēōāibārā). Cf. also Early Maithil «rāta nalini-dala sēja sōāubi, kata dēba malayaja-pankā: jalaja-dalana kata dēhē dōyāōba,

tathu-hu hutāsana-śāṅkā » at night she will be made to sleep in a bed of lotus petals, and so much sandal-paste will be given (= smeared on her person): how much of lotus petals will be made to put on her body—and still (on the top of that) there is the fear of (heat like) fire.

1032, l. 10: read « pālāṇā » for « pālāṇā ».

1035, l. 3: read adjective passive participle for verbal noun; and in line 6, take the semicolon before so.

1035, after l. 7 add:

Periparastic Denominatives with root कृ « kar » to do is exceedingly common in Bengali as well as other NIA. It is a device also found in Persian, and the idea has been adopted in Ogden's *Basic English*. It started as early as first MIA, as in Pali: « passāvaṃ karōti, kalahaṃ karōti, saññaṃ (= saṃjñāṃ) karōti », etc. Cf. OB « diḍha karia » for a synthetic form दृढीया « daḍhāiyā » making strong in MB. There is also an agreement with Dravidian: e.g. Tamil « muttāñ ceytan » kiss made = kissed; « pāvañ ceytan » sinned; Telugu « pāḍu cesenu » waste made = wasted; « vrayamu cesina » expense having made = having spent, etc.

1035, l. 26: after if not earlier, add: Grierson ('The *Acch* in Modern India', Garbe-Festgabe, 1927, pp. 24-32) insisted upon the « ṛ-cch. < √ṛ = acch » derivation. Sanskrit grammarians group together the verbs « iṣ, gam, yam, ṛ » (Pāṇini, VII, iii, 77-78). From « ṛ > ṛcchati » goes we have Pali « acchati », Prakṛita « acchāi ». Semantic change of root, meaning to go, to to become, to be, is not uncommon: cf. English *the milk has gone sour*; Hindi « jānā » is often in the sense of « hōnā », and in Kashmiri we have « gatshun », past participle « gauv » = go, become..

R. L. Turner suggested « ā-kṣēti » abides, dwells, from « √kṣi », found in the Rig-Veda, as the source of « acch, āch, cha », etc., in NIA, but also of « ah, ha » and « akh, khē, akhalu » in NIA. ('Indian and Iranian Studies—presented to Sir George Abraham Grierson on his 85th birthday', in the 'Bulletin of the School of Oriental Studies', Vol. VIII, pp. 793 ff., 1936; and also « āksēti », No. 1031 in his 'Comparative Dictionary of the Indo-Aryan Languages', 1962). The Bihari forms, Bhojpuri « khē » is, « ngj-khē » is not, « najkhe bā » is not indeed; Early Maithili « akhalu ».

was, etc., may be from the less common root « ā-kṣṭi » as posed by Turner. Chakma « agō » *is, are*, « ēl » *was, were* are not satisfactorily explained in their isolation from other forms of Bengali.

1035, *begin new para from*: The most satisfactory derivation, etc.

1036, *after l. 16: add*: The Prakrit Grammarians accepted MIA « acch » as a form of « as » (Cf. « astēr acchaḥ », Vararuci, 'Prakṛta-Prakassa'; see below).

1036, *after l. 27, add*: « achnā » is also found in Dakhani (LSI, IX, p. 197; also « ach-kar = hō-kar », LSI, IX, p. 209). In Lahndi (Hindki), we have still « achnā » in a slightly changed sense, that of *to come*.

1040, l. 14: There is a Skt. root « rah » *to remain*, but that looks like the new or back formation, connected with « rahita » *abandoned, deserted*, « rahas » *secret, isolated*, « vi-rah » *alone, separated*, etc. (See No. 10666 in Turner, 'Comparative Dictionary'.)

1040, *last line but one: read* altindischen.

1043, *before § 771, add new section*:

(P) NEGATIVE VERB FORMS

770A. We have some Negative Verbs with না, ন « nā, na » prefixed to them. Thus নাহয়, নহয়, নয় « nā-hay > na-hay > nay » *it is not*: colloquially না অহই > নাহী, নাহি > নাই, নেই, নি, নে « nā-ahai > nāhi, nāhi > nāi, nēi, ni; ne » *does not exist, is not, not*; cf. গাছের উপরে ওটা মানুষ নয়, বাঁদর « gāchēra uparē ō-ṭā mānuṣaḥ nay, bādarā » *up on the tree it is not a man, (but) a monkey*; দেশে আর মানুষ নাই (নেই), সব পশু « dēśē āra mānuṣaḥ nāi (nēi), sabā paśu » *there is no longer a man in the land, all are beasts*. But আমি বলি নাই « āmi bali nāi », colloquially আমি বলি নি « āmi bali ni » *I did not say*, with a past sense: সে বলে নাই, বলে নি « sē balē nāi, bale ni » *he did not say*: here the past sense, brought in by নাহি > নাই, নি « nāhi > nāi, ni » may be the result of the original form নাহি being from OIA « nāsīt (na+āsīt) » *did not exist*. Cf. আমি বলি না > বলিনে by Vowel Harmony « āmi bali nā > bali nē » *I do not say*; সে বলে না « sē balē nā » (never « balē nē ») *he does not say* (but by Vowel Harmony, in the first person, আমি বলি না > নে « āmi bali nā > balinē »).

We have also MB and dialectal NB √নার « nār » also লার « lār » < « nā-pār » *not to be able* (Assamese « no-wār »).

In MB there was a negative form নাছ « nāch » *not to be* (« na + āch »).

1043, § 771. *Above this, add new heading.*

[Q] SOME IRREGULAR FORMS

1045, l. 4: *Correct to Standard Spoken Bengali, but it occurs in East Bengali dialects, e.g. লয়া « layyā » = লইয়া « laiṣyā » having taken = Standard Colloquial নিয়ে « niye ».*

1047, in *Heading, below l. 13: correct [P] to [R].*

1047, after l. 30, add: Instances from Pali have been given by Ramaprasad Chaudhuri, M.A., in the VSPdP, বাংলা ভাষার পালি শব্দ ও ইতিহাস, Vol. 59, 1953, pp. 54 ff.: « thutīm katvā katvā kathēsi; aham tam pucchantō pucchantō; saṃkhipitvā saṃkhipitvā; gacchantō gacchantō kālō; tumhā gahapatikena dinnaṃ bhuñjitvā bhuñjitvā supatha (= *sleep*); ābhā chijjitvā chijjitvā patanti viya; rathō tālavanaṃ chijjitvā chijjitvā; āsajja āsajja avacāsi; upaneyya upaneyya avōca », etc.

1049, l. 4, add: জেদাজেদি « jēdājēdi » by *mutual importunacy or pressure* (< Perso-Arabic zidd < Arabic dīd).

1049, *Heading in the middle of page: correct [Q] to [S].*

1050, after l. 18 add. The Altaic and Sino-Tibetan (Tibeto-Burman) languages also have the same device of Compound Verbs. Thus, in Central Asian Turki of East Turkistan (Sin-Kiang), as given in Robert Berkley Shaw's 'Sketch of the Turki Language', Calcutta, 1878, p. 78: « sāt-ip āl-māq » *take away by purchase < having sold, to take*: cf. Bengali কিনিয়া লওয়া « kiniyā laoā »; « āl-ip bār-māq » *having taken, to go = take away*: cf. Bengali লইয়া যাওয়া « laiṣyā jāōā »; « yet-ip gāl-māq » *having reached a limit, to remain over = to exceed*; « kūyūb bir-maq » *having burnt, to give = to burn, to give over to burning*, cf. Bengali পুড়াইয়া দেওয়া « purāiyā dēōā ». So Burmese « ta pit » = মারিয়া ফেলা « māriyā phēlā », « ca twa » = পড়িয়া যাওয়া « pariṣyā jāōā », « ne twa » = ভুলিয়া যাওয়া « bhuliyā jāōā », « pe hta » = দিয়া রাখা « diyā rākhā », « pei hta » = ভেজাইয়া রাখা « bhejāiyā rākhā », etc.

1050, after l. 25. This idiom is found in MIA (Pali): e.g. examples quoted by Ramaprasad Chaudhuri in the VSPdP article mentioned above (under p. 1047, l. 30): « patitvā gataṃ » = পড়িয়া গেল « pariṣyā gela »; « ālīngitvā ādāya » = আনিচ্ছিয়া লইয়া « ālīngiyā laiṣyā »; « maccū ādāya gacchati » = বৃত্তা লইয়া যায় « mṛtyu laiṣyā jāy »; « yāgum pacitvā adāsi » = জড়ি

পাকইয়া বা রাধিয়া দিল « jāu pākāiyā (rādhīyā) dila », « sampādetvā adamsu » = করিয়া দিল « kariyā dila »; « likhitvā ṭhapati » = লিখিয়া রাখে « likhiyā rākhe »; « āgantūṃ na dassanti » = আসিতে দিবে না « āsitō dibē nā »; « idān' assa dhammaṃ sotuṃ labhissāmi » = এখন তাহার ধর্মকথা শুনিতে পাইব « ekhan tāhārā dharma-kathā śunitō pāiba »; etc.

1056, *at the end, add:*

1053-1056: APPENDIX. *Add, at the end, on page 1056:*

§ 781. Below are given two lines from a poem by Rabindranath Tagore, which are worked back successively, word for word, into the preceding stages, from New or Modern Bengali of the twentieth century A.D. to Spoken Vedic of c. tenth century B.C., seeking to show the development of Indo-Aryan through 30 centuries, from Old Indo-Aryan to the current phase of New Indo-Aryan. The lines are from one of Tagore's most famous mystic-spiritual poems, the সোনার তরী « Sonārā Tari » or *the Golden Boat*, and run as follows:

গান গেয়ে তরী বেয়ে কে আসে পারে ।

দেখে যেন মনে হয়—চিনি উহারে ॥

« gānā gēyē tārī bēyē kē āsē pārē :

dekhe jēnā mōnē hāy—cini uhārē »

[gan geē tori beē ke aje pare,

dekhe jīeno mone hā, cini ufiare]

Singing a song, rowing (her) boat, who is it that comes across?

Looking (at her) it seems in my mind, I know her.

These two lines are in good modern Bengali, but there are two words which require a comment. The word তরী « tārī » *boat* is not current in colloquial speech, it is more or less a learned Sanskrit loan in literary Bengali, although it will be universally understood. The more common word in colloquial Bengali would be নৌকা or নৌকো « naukā, naukō [nouko] », and a still more popular word (though now a folk or village word) would be না « nā » (or নাও « nāo », now current chiefly in East Bengal). Then the form উহারে « uhārē » is a literary and poetical archaism—the corresponding colloquial form in current Bengali would be ওরে « ōrē » (or, preferably, in the Standard Colloquial, ওকে « ōkē »).

Substituting these two words in the lines as written by the poet himself, we shall have the purely colloquial version for the present year (1970) as—

1. গান গেয়ে, না বেয়ে, কে আসে (= আশে) পারে—

দেখে যেন (= জ্ঞানো) মনে হয়, চিনি ওকে (or ওরে) ॥

gānṁ geye, nā beye, kē āśē pārē—

dēkhē jēnā manē hay, cini ōkē (ōrē).

[gan geēe, na: beēe, ke aśe pare—

dekhe jñāno mone hōē, cīni oke (ore)]

2. In Middle Bengali of c. A.D. 1500, this was something like—

গান গায়্যা (গাইহ্যা), নাও বায়্যা (বাইহ্যা), কে আশো (আইশে) পারে।

দেখ্যা (দেইখ্যা) জেন্‌খ (জেন্‌হ, জেহেন) মনে হোএ, চিনী (চিনহীয়ে) ওআরে
(ওহারে; ওহাকে) ॥

In phonetic transcription—

[ga:n gajje (gaifia), nao bajje (baifia), ke aife pare—

dekhe (deikhea) jjenfi (jjeffien) mone hōe, cīni: (cīnfiiē) o(f)are
(ofiake)]

3. In Old Bengali (Old Gauda Speech) of c. A.D. 1100—

গাণ গাহিআ, নাও বাহিআ, কে আইশই (আবিশই) পারহি (পালহি)।

দেখিআ জৈহণ মণে (মণহি) হোই—চিন্‌হিঅই ওহারহি (ওহাকহি) ॥

[ga:nō gafia, na:wō bahia, ke aīśai (awīśai) pa:rāfi (pa:lāfi),

dekha jīaifāṇa mōṇe (mōṇāfi) hō:i—cīñfiāi ohiarāfi (ofiakāhi)]

4. In Māgadhī Apabhraṃśa of c. A.D. 700—

গাণ্‌ গাহিঅ, নাও বাহিঅ, কই (কি) আবিশই পারহি (পালহি)।

দেক্‌খিঅ জইহণ্‌ (জইশণ্‌) মণহি হোই—চিণ্‌হিঅই ওহঅলহি (ওহঅরহি :
ওহকহি) ॥

[ga:nā ga:fia, na:wā ba:fia, kaī (ki) a:wīśai pa:rāfi (pa:lāfi)—

dekkhia jīaīhāṇā (jīaīṇa) māṇāfi hō:i, cīṇfiāi ohiarāfi (ofiaelāfi,
ofiakāfi)]

5. *Māgadhi Prakrit, c. A.D. 200—*

গাণং গাধিযা (গাধিত্তা), নারং বাহিঅ (বাহিত্তা), কগে (কএ, কে) আরিশদি পারিষি (পালিষি)।

দেক্খিঅ (দেক্খিত্তা) যাদিশণ° বণিষি ভোদি (হোদি), চিণহিঅদি অমুশ্শকলিষি (অমুশ্শকলদে)

[ga:ṇaā ga:ḍfiia (ga:ḍfiitta:), na:waā ba:fiia (wa:hitta:), kaye (kage, ke:) a:wiḥaḍi pa:laḍi: —

dekkhia (dekkhitta:) ja:ḍiḥaṇa manaḥhi bfi:ḍi (fi:ḍi), cīṇhiaḍi amuḥḥakalaḥhi (amuḥḥakaḥe:)]

6. *Prācya or Eastern Prakrit of c. 500 B.C.—*

গাণং গাধেযা নারং বাহেযা ককে (কে) আরিশতি পালিষি (পালে)।

দেক্খিযা যাদিশণং (যাদিশং) বনিষি (বনশি) হোতি (ভোতি), চিন্হিয়তি অমুশ্শকলিষি (কলে, কভে)।

[ga:ṇaā ga:the:twā: na:waā wa:fi:etwa: , kake: (ke:) a:wiḥati pa:laḍfi (pa:le:),

dekkhitwa: ja:diḥaā manadfi (manasi) fi:ti (bho:ti), cinfiyati amuḥḥa-kaladfi (-kale:, kate:)]

7. *Spoken or Dialectal Vedic, c. 1000 B.C.—*

গাণং গাধিযা, নারং বাহিযা, কক: (= ক:) আরিশতি পারিষি (পারে)।

দৃক্খিযা (= দৃষ্টা) যাদৃশং বনোষি (বনসি) ভবতি—চিহ্ন্যতে অনুযা (+করষি, করে, ক্তে)॥

[go:ṇaṇ ga:thajit:wa: , na:waā wafajitwa: , kakah (= kah) a:wiḥati pa:radfi (pa:re:),

drkḥitwa: (= drḥṭwa:) ja:drḥam mano:dfi (manasi) bfiawati, cīfinjate: amuḥḥa (+karadfi, kare:, kṛte:)]

There has thus taken place a continuous development of the Primitive Indo-European Speech through the Aryan or Indo-Iranian and then through the Indo-Aryan as in Vedic times down to the present age of New Indo-Aryan. The stream has maintained its identity, although it has

been profoundly modified in its course, and has been influenced in all directions by newer freshets and waters from other sources.

An attempt has been made to trace this history as a continuous development in the preceding pages. But there are very many obscurities, and vast *lacunae*, which we can only hope will be filled up by subsequent research, with newer materials as yet unsalvaged, and newer and more effective methods (with the help of instruments) which the progress of linguistics as a human science is ever discovering for us and putting them to use.

* * * *

We can only close with words of benediction from some of the ancient grammarians of India :

« Śaṃ Śabdaiḥ »

With Words, Welfare.

« Sarvajñaṃ tad ahaṃ vandō, paraṃ jyōtiḥ tamōpaham,
pravṛttā yaṃ-mukhād Dēvi sarva-bhāṣā-sarasvatī »

I adore that all-knowing Supreme Light, dispelling darkness,

From whose mouth has issued the Goddess, the sacred stream of all Speech.

And with the Prayers from the Rig-Veda :

« oḍdayitrī sunṛtānāṃ, cētantī sumatinām : yajñaṃ dadhē Sarasvatī »
*Inspirer of all pleasant things, rouser of all good thoughts, Sarasvatī,
Speech, accept our adoration !*

« mahō arṇah Sarasvatī pra cētayati kētunā : dhiyō viśvā vi rājati »
*Sarasvatī or Speech, the Mighty Flood : she rouses up with her light,
and brightens all intellects.*

and,

« ahaṃ rāṣṭrī, saṅgamaṃ vasūnām, cikituṣī, prathamā yajñīyānām »
*I, Speech, am of the State : I gather for men all wealth ; I am the Wise,
the Thinking One ; I am the First of the Adorable Ones.*

EPILOGUE

The *Origin and Development of the Bengali Language* was prepared in its first draft in London in 1920–1921 under the supervision of Dr. Lionel D. Barnett of the Department of Oriental Books and Manuscripts in the British Museum Library, and Professor of Sanskrit and Indian Archaeology at the University of London. I was a student of the *School of Oriental Studies* (later *Oriental and African Studies*) in the University as a Government of India State Scholar in Sanskrit (in its Linguistic or Philological side), and Dr. Barnett was my officially appointed guide, teacher and supervisor. He watched over my studies, and helped me with advice; and when I was preparing the first draft of my work I read every page of it with him, and this was virtually the first edition of the work. Then I wrote out my work in my own hand, from which four lithograph copies were made, and three of these were submitted to the University of London for its D.Litt. degree. This formed a sort of second edition of the work. My examiners recommended it for the award of the degree, which was conferred upon me by the University of London on 20th July 1921.

Subsequently after that, Sir George Abraham Grierson read through the manuscript and wrote down his comments and criticisms to help in publishing it, and so did also Professor Jules Bloch in Paris. I feel very grateful to them for the kind care which they showed in helping me to make my work more presentable. With their notes, after coming back to Calcutta in November 1922, when my book was accepted by my University for publication, I prepared the press-copy in my own hand once more, and this press-copy formed a sort of a third edition of my work, in manuscript, and it was this third edition, so to say, which was finally published from the Calcutta University Press, in 1926, with all the proofs being seen by me. In this way Professor Jules Bloch's observation that a serious scientific work, in the humanities particularly, should be printed and published for the first time in its third edition, came to be true for the *Origin and Development of the Bengali Language*.

Only 500 copies of the book were printed, and these were sold out within a few years. The book then remained out of print for over four decades. The demand for the book went on increasing with the years, not only in Bengal

but throughout the rest of India as well, and also abroad. I received frequent requests for bringing out a second edition, requests which were often pressing and urgent. But numbers of still more urgent and immediate pre-occupations, both scholarly and otherwise, gave me no time to attack this rather long work for a second edition. I used, however, regularly to note down in my personal copy the things I thought should be rectified or newly added.

In the meanwhile, some Japanese students of Indian linguistics brought out from Tokyo a photographic reproduction of the book in 1961 for their own study and use, and the University Microfilm Co. of Ann Arbor, Michigan, brought out an offset reprint of the first edition, and this met the demand partially. Pressing offers came from many publishers, but I could seriously take it up only during last year, 43 years after my book was out. It was felt that a fully revised new edition would take a long time to print *de novo*, and I was reaching my eightieth year. Finally, it was decided to bring an offset reprint from the original edition, with a third volume for the *Additions and Corrections* and the *Index of Bengali Words*, completely re-written and printed afresh, as the basis for an offset printing, to go with the reprint of the main work in two volumes, in the same style. This has finally been done, after a good deal of labour: and in this way, the Second Printed Edition of *the Origin and Development of the Bengali Language* has been placed before the public this year, 1971, with a Supplementary Volume, nearly half a century (45 years) after the appearance of the First Edition in 1926 in two volumes.

I have nothing more to add by way of an *Epilogue* or *Envoi* to this new edition of my book, which has been constantly with me for over 50 years, and I am thankful that the work has been of some help to others both at home and abroad. Through the march of Time during these years, Nature and Man have both changed enormously—Nature by being brought under the control of man for his material purposes, and Man by successfully seeking to attain a new kind of transformation which is bringing to him the status almost of a Divinity who is the master of creation. But he has not been able to remove the menace of over-population which threatens to lead to his ultimate destruction, and he is losing more and more his power to know himself and to guide himself in the attainment of inner knowledge, peace and harmony, and happiness. The never-ending process of Becoming is there, and

there seems to be a Purpose, not understood by us, in this continually changing Destiny of Man. The bounds of man's knowledge and information (if not always of understanding) are extending in a geometrical progression; and newer and newer and at the same time more and more complicated methods of scientific investigation are extending the horizon of the different sciences—the old ones, and the many new ones which are coming into existence. Scientific Linguistics, a science which is some 3,000 years old in India, and which started its career as a new science and discipline in Europe only about two centuries ago, is also within the line of this progress. During the last two generations that the book has been in use, some new and very great developments have shown themselves in Linguistics. The gradual emergence of *Synchronistic Linguistics* (*Descriptive and Structural*, as it has also been called) is a very notable thing in this connexion. If we take it as a legitimate case of evolution in the science, it would be the most natural thing. The old, if it is scientifically conceived in its basis, finds its fulfilment in the new. «Śraddhāvān labhatē jñānam»—those who have reverence attain to knowledge, and the evolution of new ideas and methods, with new and unforeseen aids from scientific instruments and gadgets, does not entirely put out of court the old methods, especially when the Old is always ready to accept and adopt what the New has to offer, viz. viewpoints and methods which are sure and certain, and are of permanent value, and are not just of an experimental nature.

But sometimes our enthusiasm for the New makes us forget the value and the services of the Old, and our eagerness in an impassioned quest for the New has sometimes made some of its younger advocates consider the achievements of the Past through the old methods, when the new methods were in the process of evolution, as useless junk which is to be dismissed with impatience. The Old, however, still continues to prove to be helpful: *eppur si muove*, 'still it moves'—so it can be said of the old *Diachronistic* (or *Historical and Comparative*) *Method*, which is now sought to be relegated to the limbo of oblivion by some of the more ardent advocates of the modernistic *Synchronistic Method*. Unfortunately there is no general agreement among the masters and protagonists of the new method, particularly in the matter of a set of sane and precise and universally accepted technical terms (in the same

language of science, like English, for instance), replacing as well as enlarging the current ones, as being very vital and necessary tools for research. Each single master in the new line seems to be ploughing his solitary furrow. And often it is like *beaucoup de bruit, très peu de résultat*, when we consider these new terms and the new explanations and 'discoveries' which these terms seek to indicate. While the Synchronistic Method is progressing, there are steadily growing objections to its ideas, methods and findings, and to its 'inadequacies', and the need for rethinking is being pressed by competent critics of the New. Some trenchant criticisms are also appearing. The old Indian poet said, «*purāṇam ity ēva na sādhu sarvam*», *all that is old is not good or correct*; but it is equally true also that «*navinam ity api na sādhu sarvam*», *all that is new also is not good*.

I need not enter into this war of methods and ideologies, or controversy, or discussion, or dialogue. It has to be resolved by a harmonious combination of the Old and New, as it was suggested in a not very competent attempt on my part (as published in 1962 in my paper on 'The Levels of Linguistic Analysis' in the Proceedings of the Ninth International Congress of Linguists held at Harvard University and the Massachusetts Institute of Technology in the U.S.A., Mouton & Co., the Hague, Holland, 1964, pp. 283-293), and in a series of papers by eminent linguisticians at the Tenth International Congress of Linguists held at Bucharest, Rumania, in August-September, 1967.

I bring all this in, as some of the advocates of the new method might question the propriety of bringing out a new offset edition of a 45-year-old book following the Diachronistic Comparative and Historical Method (but open nevertheless to all new ideas and methods that are valid) at this late hour.

To the firm of Messrs George Allen and Unwin Ltd. in London go my thanks for offering to take up the work for this new edition, and I am very happy that finally it has been printed with characteristic efficiency and beauty under their care.

I take this occasion to express my grateful thanks to my pupils and friends, who helped me in many ways, particularly to my Secretary Sri Sisir Kumar Banerji B.A., and my Research Assistant Sri Anil Kumar Kanjilal M.A., for their most devoted and efficient help for all these years.

Apart from some other work in the various related fields in the Human Sciences, like Linguistics, History, Culture, Literature, Travelogues, etc., this Second Edition of the *Origin and Development of the Bengali Language* marks the *finale* of a long career devoted to study and research and guidance of younger workers covering more than sixty years and extending over the whole of India. On my 81st birthday, 26 November 1970, I can only say, when I am nearing the close of my career, during which I have received all through and from all quarters only good and no evil that I can think of, only sympathy and affection and helpfulness, I wish the best of success to all junior workers in the subject, with joy and happiness in their work. I can also say, in all humility and in all thankfulness—

« nunc dimittis servum tuum, Domine, in pace »:

and

« prajñānānanda-rūpāya priyāya ca rasātmanē,
samarpyatē karma-phalam Tasmāi viśva-vidē satē || »

‘SUDHARMĀ’

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SUPPLEMENTARY VOLUME

I Additions and Corrections (Revised to March 1971)

II Index of Bengali Words in the Supplementary Volume

'The Origin and Development of the Bengali Language' was published in 1926, and it has been printed again by Offset Process in 1970-1971. Certain new 'Additions and Corrections' have now become necessary. In this *Supplementary Volume*, these Additions and Corrections, revised to March 1971, have been printed. These include *all* the 'Additions and Corrections' which appeared in the Original Volume II of the work (pp. 1059-1078) as reprinted, and they are now entirely cancelled—this *Supplementary Volume* gives all the 'Additions and Corrections' for the entire book in Two Volumes as now printed once again. The 'Index of Bengali Words' in the present *Supplementary Volume*, with references to the new pagination for this volume, is a continuation of the original 'Index of Bengali Words' as in Volume II (pp. 1081-1179), and as such this original 'Index' is not cancelled.

SUNITI KUMAR CHATTERJI

May 9, 1971

Prof. R. L. Turner, Professor of Sanskrit at the University of London: I have long been looking forward to its appearance, and the book comes up to my best hopes. It is a very fine achievement, and marks the beginning of a new chapter in the study of Indo-Aryan languages.

Prof. M. Winternitz, of the German University of Prague, Czechoslovakia: I have read with great interest the learned Introduction which forms almost one-fourth of the work, and which treats, in a masterly manner, not only the history of Bengali, but also the history of Indo-Aryan speech from the earliest times down to the present day. The author is thoroughly familiar with the Western methods of philological-historical investigation, and at the same time has a knowledge of linguistic facts which no European scholar could ever hope to acquire.

SUNITI KUMAR CHATTERJI

Suniti Kumar Chatterji, M.A. (Calcutta) and D.Lit. (London), is an educationist of nearly sixty years' standing and an acknowledged leader in the domain of Linguistic Science in India. He has been Khaira Professor of Indian Linguistics and Phonetics, Head of the Department of Comparative Philology, and Lecturer in the Departments of Sanskrit, Pali, Modern Indian Languages, English and French, and of Islamic History at the University of Calcutta. From 1952-65 he was Chairman of the West Bengal Legislative Council and is now President of the International Phonetic Association in London, Emeritus Professor at the University of Calcutta, President, Asiatic Society, Calcutta, President, *Sahitya Akademi* (Indian National Academy of Letters), and National Professor of India in Humanities. Among his English publications are: *Bengali Self-taught*, *A Bengali Phonetic Reader*, *Indo-Aryan and Hindi, Languages and Literatures of Modern India*, *Africanism, Balts and Aryans in their Indo-European Background* and *India and Ethiopia from the Seventh Century BC*, as well as a large number of papers and monographs.